A SHORT SVM of the whole Cate-CHISME, WHERIN THE QVESTION IS PROPOVN-DED AND ANSWERED in fewe words, for the greater eaſe of the common people and Children.

Gathered by M. IOHN CRAIG
Miniſter of Gods Word, to the Kings Maieſtie.

IOHN. 17.

This is life eternall to knowe thee the onely very God, and whom thou haſt ſent Ieſus Chriſt.

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To the Professours of Christs Gospel at new ABERDINE, *M. Iohn Craig wisheth the* perpetuall comfort and increase of *the holy Spirite to the end* of their battell.

IT is not vnkowne to some of you (deare brethren in the Lord) that for your sake cheefly, I took paines first to gather this briefe Summe. Therefore willing nowe to set it out, and make it common to others. I thought good to recommend the same to you againe in speciall, as a token of my good will towards you all, and as a memoriall of my doctrine and earnest labours bestowed among you, and vpon that country for the space of sixe yeares. Wherefore, desiring to heare of your profite and fruits of my labours, I cannot but of very loue & dutie exhort you, not onely to take this my labour in good part, but also to vse it aright, least it be a witnes against you in the day of the Lord. It shall be very comfortable & fruitfull to you, if ye cause this short Summe to be oft and diligently read in

your houses: for hereby ye your selues, your children, and seruants, may profite more and more in the principall points of your saluation. What need ye haue of this continuall exercise in your houses, ye your selues, and I by experience can beare witnesse of the great and grosse ignorance of some among you, notwithstanding the cleare light of the Gospell of long was shining there. In handeling of this matter, I haue studied to my power, to be plaine, simple, short, and profitable, not looking so much to the desire and satisfaction of the learned, as to the instruction and help of the ignorant. For first, I haue abstained from all curious and hard questions: and next, I haue brought the questions and the answers to as fewe wordes as I could, and that for the ease of Children and common people, who cānot vnderstand nor gather the substance of a long question, or a long answere confirmed with many reasons. And yet if any will exercise their fantasy in the comon Catechisme (the which thing I exhort all men to do) this my labour cānot hurt, but rather it shall be a great helpe to them, seeing I both gather the substance of the whole Catechisme in fewe words and also follow the same order, except a little in the beginning, and in the end where certaine things are added, which all men (I hope) shall iudge to be very profitable, & necessary to be knowne. There are also some questions and

an-

anſweres enterlaced in ſundry places, but chiefelie in the matter of the Sacraments, which ſerue greatly to the great vnderſtanding of the matter in hand. But if men wil be both weary to learn the common Catechiſme, & alſo this briefe Summe, I cannot vnderſtand what good will they haue to know the right way of their ſaluation. For certaine and ſure it is, that the reading or rehearſing (by worde,) of the Beleefe, of the Lords prayer, of the Law, and number of the holy Sacraments, can profite nothing to ſaluation, without the right vnderſtanding, and liuely application of the ſame to our ſelues in particular: in the which onely doth the true Chriſtian faith conſiſt. Wherfore I marueil greatly of the bruitiſhneſſe of manie, who doe glory in faith, & yet neither haue they knowleage, nor feeling of the principall heads of our Chriſtian faith, as their anſweres doe teſtifie, when they are broght to any publike examination. But albeit the great multitude periſh in their wilfull ignorance, yet I hope ſome ſhall profite by this my labour, taken for the Church of God, of the which, I iudge you to be a part. Therefore take heede to your ſelues, and ſuffer no others to goe before you in this ſpirituall exerciſe. For greater diſhonour it ſhall be to you, if others ſhall profite more by this briefe Summe, then ye, ſeeing for your cauſe it was firſt written, taught among you, and now laſtly vnder

your name, come to the knowledge of others.

Be not of those men, to whom all kinde of good doctrine is either hard and obscure, or else base & common. For as the one hath no will to learne, euen so the other would be fed with some curiositie or new doctrine. If any man shall complaine of my obscuritie in these short Answeres, let him consider howe hard a thing it is, to be both short and plaine, or yet to satisfie all mens desires and iudgements in lighter matters then this is. Alwaye, if dayes be graunted, I mind with the helpe of God, to make this Summe more ample, & more plaine, if the brethren shall iudge it needefull. In the meane time I desire all men to take this my trauell in good part, and vse it to the edification of the Church, and glorie of our God, to whom be all honour and praise, for euer and euer. Amen.

At Edenburgh, the 20. of Iulie in the yeare: 1581.

To the Reader.

MAruell not (gentle Reader) that I alledge no authoritie of the Scriptures nor Fathers, for the confirmation of this doctrine, seeing my purpose is not so much to instruct our prophane Atheists and Apostates, as to put our brethren in memorie of that doctrine, which they heare daily confirmed (in our ordinarie teaching) by the Scriptures, & consent of the godly Fathers.

Alwayes, if either the brethren, or other, wold haue further confirmation of this doctrin, let them read the *Institutions of M Iohn Caluine*, & other godly men, who haue written aboundantly for the defence of this doctrine, according to the Scriptures of God. I doubt not but good men, & such as are perswaded of the truth, will take this mine excuse in the best part, & giue thankes to God for my labour, takē for their comfort. But as for the godles bād of Atheists & Apostates, whom God hath ordained to destruction, I care not what they shall iudge of this my simple wryting, & paines takē for the instruction of the ignorant, I would maruel greatly of the successe of our doctrine, which is not impugned and pursued by men (to the

ſight of the world,) of great eſtimation and iudgment: if the ſame had come to paſſe to the Prophets and Apoſtles in their age, whoſe doctrine and religion was moſt falſely impugned, and cruelly perſecuted by the ſonnes of perdition. Of this wee are forewarned by the Apoſtles, that men after the witneſsing of the truth, ſhall depart to their vomite againe, and become traitors and perſecutors of Gods truth which they profeſſed afore with vs. When we ſee this fiery triall and fearefull iudgement in the Church, let vs examine our ſelues betime, and call to God for conſtancie in the truth, & praiſe his iuſtice, in the blinding of thoſe that in ſo great a light willingly and maliciouſly delight in darkneſſe, and blaſpheme the way of righteouſneſſe. Of this ſort are ſundry of our nation, whoſe blaſphemous writings come dayly to our hands, to the triall of our faith and conſtancie, to the further blinding of the reprobate, and their greater condemnation in the day of our Lord Ieſus Chriſt. To whom with the Father and the holy Spirit, be all honour and praiſe eternally, *Amen.*

OF

OF THE CREATION AND first estate of mankind.

Question.

WHo made man and woman? *Mat.* 19.4
A. The eternall God of his goodnesse.
Q. whereof made he them? *Eccle.* 12.7
A. Of an earthly body and an heauenly spirit.
Q. To whose image made he them? *Gen.* 1.26
A. To his owne Image.
Q. what is the Image of God? *Ephe.* 4.24
A. Perfect vprightnesse in body and soule.
Q. To what end were they made?
A. To acknowledge and serue their maker.
Q. How should they haue serued him?
A. According to his holy will.
Q. How did they know his will? *Act.* 17.2
A. By his workes, word, and Sacraments.
Q. what libertie had they to obey his will?
A. They had free will to obey and disobey.
Q. what profit had they by their obedience? *Gen.* 1.27.
A. They were blessed and happie in body and soule.
Q. was this felicitie giuen to them onely?
A. No, but it was giuen to them, and their posteritie.

Q. with

Q. with what condition was it given?

Gen. 2. 17. A. With condition of their obedience to God.

Q. why was so small a cõmandement given?

A. To shewe Gods gentlenesse: and to trie mans obedience.

Q. what availeth to know this felicity lost?

A. Hereby we know Gods goodnesse, and our ingratitude.

Q. But we cannot come to this estate againe?

Gen 5. 15. A. We come to better estate in Christ.

Q. what should we learne of this discourse?

A. That the Church was first planted, blessed & made happy, through obedience to Gods word.

2 *Of the fall of man from God, and his second estate.*

Q. WHat brought them from that blessed estate?

Gen. 2. 1. 2 A. Satan, and their owne inconstancie. (cie

Q. How were they brought to that incõstan

Gen. 3. 5. 6 A. Through familiar conference with Satan against the word.

Q. what thing did Satan first seeke of them?

Gen. 3. 4 A. Mistrust and contempt of Gods word.

Q. wherefore did he begin at their faith?

Abac. 2. 4 A. Because he knew it was their life.

Q. How could they cõsent to their own perdition?

A. The

A. They were deceiued by the craft of Satan. *Cor.* 11. 3

Q. what was the craft of Satan here?

A. He perswaded them that good was euill, and euill was good.

Q. Howe could they be perswaded hauing the Image of God?

A. They had the Image, but not the gift of constancy.

Q What things lost they through their fall?

A. The fauour and Image of God, with the vse of the creatures. *Gen.* 3. 17

Q. What succeeded the losse of the fauour and Image of God?

A. The wrath of God and originall sinne. *Gen.* 3. 14

Q. what thing is originall sinne? *Rom* 5. 19

A. The corruption of our whole nature. *Rom.* 7.

Q. How doth this sinne come to vs?

A. By naturall propagation from our first Parents. *Iob.* 14 *Psal.* 51

Q. what are the fruits of this sinne?

A. All others sinnes which we commit. *Rom.* 7. 8

Q. what is the punishment of this sinne? *&* 23.

A. Death of body and soule, with all other miseries. *Rom.* 5. 14.

Q. what other thing did followe vpon this sinne?

A. A curse vpon the creatures, and our banishment from the vse of them. *Gen.* 3. 17.

Q. But the moſt wicked vſe thē abundantly?

Tit. 1. 5, A. That is with teſtimonie of an euill conſcience.

Q. Theſe paines were ouer great for eating of the forbidden fruit?

A. Their ſinne was not eating of the fruit ſimply.

Q. what thing thē properly was their ſinne?

A. Infidelity, pride, & open rebellion to God.

Q. How can that be proued?

A. They conſented to Satans lies, miſtruſted Gods woꝛde, and ſought to bee equall with God.

Q. wherefore are we puniſhed for their ſinne?

Gen: 3. 1. 2, 3, *&c.* A. We are puniſhed foꝛ our owne ſinne, ſeeing we are all in them, ſtanding & falling with them.

Q. In what eſtate is all their poſteritie?

Ro: 5. 15 A. Vnder the ſame bondage of ſinne.

Q. what naturall freedome haue we?

Gen 6. 5. A. We haue freedome to ſinne, and offend our God. (God

Q. Haue we not power to ſerue and pleaſe

Rom: 1. 7 A. None at all, till we be called and ſanctified.

Q. Haue wee loſt our minds and wils?

Gen: 8. 21 A. No, but we haue loſt a right minde, and a right will.

Q. Natural men may do many good deeds.

A. Yet

A. Yet they cannot please God without faith. *Heb.* 11.6.
Q. Why did God suffer this fall of man?
A. For the declaration of his mercie & Justice. *Ro.* 11.32.
Q. Declare that. *1.Pet.* 1.5.
A. By his mercy the chosen are delivered, and the rest punished by Justice.

3 *Of Mans restitution againe, and his third estate.*

Q. WHo called our Parents to repentance?
A. God only of his infinitie mercie.
Q. What did they when he called them?
A. They hid and excused themselues.
Q. But it was foolishnes to flie from God? *Gen.* 3.9.
A. Such is the foolishnes of all his posteritie. *Gen.* 3.8. *& 12.*
Q. How were they conuerted to God? *Gen.* 3.10.
A. By the almightie power of Gods spirite.
Q. How did the spirit worke their conuersion?
A. He printed ỹ promise of mercy in their hart.
Q. What was their promise of mercie?
A. Victorie in the seede of the woman against the Serpent. *Gen.* 3.15.
Q. Which is the seede of the woman?
A. Iesus Christ, God and man. *Luk.* 1.31.
Q. How was his posteritie cõuerted to God? *Gal.* 4.4.
A. By the same spirit and promise. *1.Cor.* 6.11
Q. May we vnderstand and receiue the promise *1.Pet.* 1.

promise by our selues.

2. *Cor.* 3. 5. A. No more then blind and dead men may s and walke.

Q. What more is required for our conuersi to God?

Act. 16. 14. *Ephes.* 5. 8. A. We must lighten our mindes, and mollif our harts, that we may vnderstand, receiu and retaine his promise.

Q. But *Adam* did know his sinne and God voice?

A. Yet that knowledge brought him not to re pentance.

Q. What was the cause of that?

A. For the feeling of mercy was not yet giu to him.

Q. What thē is knowledge, calling, accusa on, and conuicting?

Gen. 4. A. A way to desperation, if mercy be not a prehended.

Q. What if mercy be offered & apprehēde

2. *Sam.* 12. A. Then these things are the beginning of o repentance.

Q. How did *Adam* and his posterity recei the promise?

Gal. 2. 23 *Heb.* 11 33 A. Onely through their owne liuely Faith Christ.

Q. What thing was their faith?

A. A sure confidence in Gods mercy thro

Chr

Christ to come. (ture?

Q. Who wrought this faith in thē aboue na-

A. Gods Spirit, through the preaching of the promise. (ture?

Q. What is this promise called in the Scrip-

A. The Gospell, or glad tidings of saluation.

Q. Then the Gospell was preached in Para-

A. No doubt: and also the law. (dise? *Gen. 3.15.*

Q. What need was there of them both?

A. By the lawe they were accused and humbled, and through the Gospell comforted and deliuered. *Gen. 3.15. & 2.17.*

Q. What thing thē was the law and the Gospell?

A. Instruments of Gods Spirit to the saluation of man. *Gal. 3.24.*

Q. Wherein stood their saluation?

A. In remission of their sins and reparation of Gods image.

Q. What followed vpon the repairing of Gods Image?

A. A continuall battell both within and without. *Rom. 7.9.*

Q. From whence doth this battel proceed?

A. From the two contrary images in mankind.

Q. What are these Images?

A. The Image of God, and the Image of the Ser-

Serpent.

Q. What shall be the end of this battell?

A. Victorie to the seede of the Woman, and de
struction to the seede of the serpent in mankind

Q. was all *Cains* posteritie deliuered and re
stored?

Rom. 4.3. A. No, but they only who beleeued the promise

Iob. 17.31 Q. To what end were these deliuered?

A. To acknowledge and serue their God.

Q. Wherein stood their seruice chiefly?

A. In the exercise of faith and repentance.

Q. What rule gaue he thē for this purpose

A. His most holy word and Scriptures.

Q. What things were contained in the word
giuen to them?

A. The law, the Gospell, & the Sacraments.

Q. What did the law to them?

Rom. 7.7. A. It shewed their sinne, and the right way to
know and serue God.

Q. What did the Gospell?

A. It offered to them mercie in Christ.

Q. What did the Sacraments to them?

Gen. 17.11 A. They did helpe their faith in the promise
of God.

Q. Was this order kept in the olde Testa
ment?

A. No doubt, as Moses & the Prophets bear
witnesse.

Q. Wha

Q. what ſhuld we gather of this diſcourſe?

A. That the Church was euer grounded vpon the woꝛd of God. *Ephe.* 2.20

Q. What followeth vpon the corruption of the word?

A. The corruption of the true religion, and church at all times.

Q. was the faith and religiō of the Fathers different from our faith?

A. Not in ſubſtance, but in certaine circumſtances. 1. *Cor.* 10.1

Q. what is the ſubſtance?

A. The couenant of Jeſus Chriſt. *Gen.* 3.15

Q. why call we it the old Teſtament?

A. In reſpect of ỹ obſcore ſhadows & figures ioyned with the doctrine and religion. *Col.* 2.17.

Q. what profit came to the Fathers at all times through faith?

A. By this way onely they were bleſſed and happie. *Heb.* 11.1. &c.

Q. Wherein did the vnhappines of men ſtand?

A. In the miſknowledge of the true God. 2. *Theſ.* 1.8

Q. Are we in the ſame eſtate?

A. No doubt, as our maiſter doth teſtifie.

Q. when know we God aright?

A. Whē we giue to him his due honoꝛ. (noꝛ?

Q. what are the chief points of his due ho-

A. Faith, obediēce, pꝛayer, and thanks, with

their fruits.

4 *The first part of Gods honour.* (place?

Q. WHy is faith put in the first
A. Because it is the mother of all the rest.

Q. What doth Faith work in vs?

A. It moueth vs to put our whole cõfidence in God.

Q. How may we be moued to do this?

A. By the knowledge of his power & goodnes.

Q. But we are vnworthy & guilty. (promise?

A. Therefore we apprehend his promise in Christ.

Q. Which are the principall heads of his

A. They are contained in our Beleefe, called the Creed of the Apostles.

Q. Rehearse the Beleefe or Creed of the Apostles.

A. I Beleeue in god the Father almightie, maker of heauen and earth.

AND in Iesus Christ his onely Sonne our Lord, who was conceiued by the holy Ghost, borne of the virgin Marie: suffered vnder põtius pilate, was crucified, dead & buried, he descended into hell. He rose again the third day from death. He ascended into heauen, & setteth at the right hand of God the Father almighty. From thence shall hee come to iudge the quicke and the dead, I be-

I Beleeue in the holy Ghost.

THe holie Church vniuersall, the communion of Saints: the forgiuenesse of sinnes: the rising againe of the bodie, and the life euer lasting.

Q. vhy is it called ye Creed of the Apostles?

A. Because it agreeth with their doctrine and time.

Q. Into how many parts is it diuided?

A. Into foure principall parts.

Q. what are we taught in the first part?

A. The right knowledg of God the Father.

Q. what are we taught in the second part?

A. The right knowledge of God the Sonne.

Q. what are we taught in the third part?

A. The right knowledge of God ye holy spirit.

Q. what are we taught in the fourth part?

A. The right knowledge of the Church, and gifts giuen to it.

Q. How many Gods be there?

A. Only one eternal God, maker of al things. *Ephe* 4, 6.

Q. why then name we God thrise here? *Cor.* 1, 18

A. Because there are three distinct persons in the Godhead. *Mat.* 28. 19

Q. wherefore is the Father put in the first place?

A. Because he is the fountaine of all things.

Q. why is the Sonne put in the second Place?

Heb.1. A. Because he is the eternall wisdome of the Father, begotten before all beginnings.

Ioh.15.26 Q. Why is the Spirit put in ỹ third place?
A. Because he is the power proceeding from the Father and the Sonne. (place?
Q. Why is the Church put in the fourth
A. Because it is the good worke of these three persons.

The first part of our belief. (beleeue?

Heb.2.4. Q. WHy is it said particularly, I
A. Because euery one should liue by his owne faith. (leeueth?
Q. Should euery one know what hee be-
A. Otherwise he hath not true faith. (ly?
Q. Are we bound to cõfesse our faith opẽ-
Pet.3.15. A. Yes no doubt, when time and place doth require. (God?
Q. Is it inough to beleeue that there is a
Iohn.17.3. A. No, but we must know who is ỹ true God
Q. Is it inough to know who is true God?
A. No but we must knew also what he will be to vs.
Q. How may we know that? (for.
1.Cor.6.18 A. By his promise & works done for our com-
Q. what doth he promise to vs?
A. To be our louing father and sauiour.
Q. what craueth this promise of vs?
A. a full trust and confidence in him.
Q. what thing then doth moue vs to beleeue

leeue in God?

A. A sence and feeling of his fatherly loue

Q. How call we him Father?

A: In respect of Christ, and of our selues.

Q. Declare how that is.

A. He is Christs father by nature, and ours by grace through him.

Q. How then are we called the sons of (wrath?

A. In respect of our naturall estate by sinne

Q. when are we assured to be his sonnes? *Eph.* 1?. 1

A. When we beleeue in his fatherly loue.

Q. VVhy make we mention here of his power?

A. To assure vs that he can & will saue vs.

Q. Of what power meane we here?

A. Of that power which disposeth all things

Q. what shuld ỹ knowledg of this work in (vs?

A. Humilitie, confidence & boldnesse.

Q. why begin we at his fatherly loue and power? (our faith.

A. Because they are the chiefe grounds of

Q. Declare that more plainly.

A. By these two we are perswaded of all the rest of his promises. (earth?

Q. what is meant heere by heauen and

A. All the creatures in heauen and earth.

Q. wherof made he all these creatures?

A. He made them all of nothing by his

Q. wherefore did he that? (word. *Heb.* 11. 3

A. To shew his infinite power. (daies?

Q. Wherefore then did he occupie sixe

A. That he might the better consider him in his workes.

Q. Wherfore are they put in our beleefe?

A. To beare witnesse to vs of their Creator.

Q. What things do they testifie of him?

A. That he is infinit in power, in wisedom, and goodnesse. (speciall?

Q. What other things do they teach vs in

A. His fatherly care and prouidence for vs.

Q. who ruleth & keepeth all things made?

A. The same eternall God that made them.

Q. who maketh all these fearefull alterations in nature?

A. The hand of God, either for our comfort or punishment.

Q. who ruleth Satan & all his instrumēts?

A. Our God also, by his almighte power and prouidence.

Q. what comfort haue we of this?

A. This comfort, that nothing can hurt vs without our fathers good will.

Q. what if Satan & his, should haue freedome ouer vs?

A. We should thē be in a most miserable estate

Q. what should this fatherly care work in

A. Thanks for al things that come to vs. (vs

Q. what

Q. What other things ſhould it worke?
A. Boldnes in our vocation againſt al impediments.
Q. Who ruleth ſin, which is not of God?
A. He only ruleth al the actions, and defections that come to paſſe in heauen and earth.
Q. Wherefore beleeue we that?
A. Becauſe he is God Almighty ouer his creatures?
Q. But ſinne is not a creature.
A Yet he were not Almighty, if he did not rule it. (ſin?
Q. Is God partaker of ſin when he ruleth
A. No, for he worketh his owne good worke by it. (good works?
Q. Are the wicked excuſed through their
A. No, for they worke their owne euil worke.
Q. why are they not excuſed, ſeeing gods will concurreth with them?
A. They meane one thing, & God another.
Q. What meane they in their actions?
A. A contẽpt of God, & hurt of his creatures.
Q. What meaneth God, vſing thẽ, & their ſinne?
A. The triall of his own, or punichmẽt of ſin.
Q. what ſhuld we learn by this diſcourſe?
A To feare only the Lord our God.
Q. What ſhall we iudge of them that vſe

familiaritie with Satan?

A. They denie this first article of our beleefe.

Q. May wee not coniure Satan to reueale

Iohn. 8. 44 A. No: for he is the Author of lies. (secrets?

Q. But he oftentimes speaketh the truth.

A. That is to get ỳ greater credit in his lies.

Q. May we not remoue witchcraft with witchcraft?

A. No: for that is to seeke helpe at Satan.

The second part of our Beleefe. (part?

Q. What things learne we in the second

A. The trueth and iustice of God in our redemption. (med vs?

Q. Who is our redeemer, and who redee-

A. Iesus Christ, who redeemed vs by his

Q. What kind of person is he? (death

A. Perfect God and perfect man.

Q. Wherefore was he both God & man?

A. That he might be a meet mediator for vs.

Q. Why was this name Iesus or Sauiour giuen onely by God.

Mat. 1. 21 A. To assure vs the better of our Saluation by him.

Q. Is there any vertue in this name?

A. No: but ỳ vertue is in ỳ person. (nointed

Q. Wherfore was he called Christ, or an-

A. He was annointed King, Priest, & Prophet for vs.

To

Q. To what purpose do these titles serue?
A. Hereby is expressed his office, and how he saued vs.
Q. Declare that more plainly.
A. He saued vs by his kingdome, priesthood, and prophesie.
Q. How may this be proued?
A. By ỹ annointing of Kings, priests, & prophets, which were figures of his annointing. *Iohn.* 3. 34
Q. Was Christ annointed with materiall oyle?
A. No: but he was annointed with the gift of the Spirit without measure.
Q. What maner of kingdom hath he?
A. It is spirituall, pertaining chiefly to our
Q. wherin doth his kingdō cōsist? (soules.
A. In Gods word and his holy Spirit.
Q. What things get we by the word and
A. Righteousnesse & life euerlasting. (Spirit
Q. What thing is his Priesthood?
A. An office appointed for the satisfaction of Gods wrath.
Q. How did he satisfie gods wrath for vs?
A. By his obedience, prayer, and euerlasting sacrifice.
Q. How is he called our onely Prophet? *Iam* 4. 12
A. He euer was and shall be the onely teacher of the Church. (Apostles?
Q. What then were the Prophets and the

A. All

A. All these were his disciples and seruants.

Q. Wherfore were al these honorable offices giuen to him?

A. That thereby he might deliuer vs frō sin.

Q. Declare that particularly in these three offices.

A. By his kingly power we are frée frō sin, death, and hell.

Q. But we may easily fall into sin againe?

A. Yet by the same power we shall rise, & get the victorie.

Q. The battell is very hard?

A. We fight not in our owne strength.

Q. What is our armour and strength?

A. The power and spirit of Christ in vs.

1. Pet. 2. 5 Q. What profit cōmeth to vs through his Priesthood?

A. Hereby he is our mediator, and we are Priests also.

Heb. 10. 22 Q. How are we made Priests?

A. By him we haue fredome to enter in before God, & offer vp our selues & al that we haue.

Q. what kind of sacrifice is this?

A. A sacrifice of thanksgiuing only.

Q. May we not offer Christ again for our sins?

A. No, for Christ cannot die againe.

Q. what profit haue we of his Propheci

A. Hereby we know most plainely his fathers will.

Q. wha

Q. what other profite haue we?
A. All reuelations & prophecies are finished. *Heb.* 1 2.
Q. But some things are not yet fulfilled?
A. That is true: but we speake of things pertaining to his first comming.
Q. whertore was he called his only sonne?
A. Because he is his onely sonne by nature.
Q. yet hee is called the first begotten among many bretheren?
A. That is in respect of his communicating with vs. *Rom.* 8. 29
Q. why is he called our Lord?
A. Because he beareth rule ouer vs, and is the head to man and Angell. (Gost?
Q. wherefore was he cõceiued by the holy
A. That he might be without sin, and so sanctifie vs. *Mat.* 1. 20
Q. what if he had bene a sinner?
A. Then could he not haue deliuered vs.
Q. was he only made free from sinne?
A. No: but he was also replenished with the holie Spirit without measure. *Iob.* 3. 10.
Q. why was the fulnesse of the Spirit giuen to him?
A. That he should bestow of the same vpõ vs.
Q. why was he made man like vnto vs?
A. That he might dy for vs in our own nature. *Iohn.* 1. 16
Q. what thing followeth vpõ his incarnatiõ

A. That

A. That life and righteousnesse is placed in our flesh. (dam

2. May not this life be lost as it was in A

A. No: for our flesh is ioyned personally with the fountaine of life.

2. Then all men are sure of this life.

A. Not so, but onely they which are ioyned with him spiritually.

2. what availeth then our carnall vnion with Christ? (him

A. Nothing without our spirituall vnion.

Mat. 1. 2. what serueth his mothers Virginity?

A. It is a seale of his miraculous conception

2. was he holy through her Virginity?

A. No: seeing our whole nature is corrupted

2. wherefore is she named in our beleefe

A That we may know his tribe and family

2. what can that helpe our faith?

A. Hereby we may know him to be the Saviour promised. (mised

2. Of what tribe and house was he pro

Ge. 49. 20 A. Of the tribe of Iuda, & house of Dauid.

2. How did he redeeme vs?

Iob. 10. 18 A. He suffered death for vs willingly, according to Gods decree. (iudgment

2. why suffered he vnder the forme o

A. To assure vs the better that we are fre from Gods iudgement.

2. Bu

Q. But the Iudge Pilate did pronounce him innocent? *Ioh.*8.38.

A. That made greatly for our comfort.

Q. What comfort haue we by it?

A. That he died not for his owne sinnes, but for ours. *Rom.*4.28.

Q. But the Iudge meant no such thing?

A. We loke not what he meaned, but what God meaned by his wicked iudgment.

Q. Wherfore did he suffer vpon the crosse?

A. To assure vs that he toke our curse vpon himselfe. *Gal.*3.13.

Q. What assurance haue we of this?

A. Because that kind of death was accursed of God.

Q. Was he also cursed of God?

A. No: but he sustained our curse.

Q. Was he guilty before God?

A. No: but he sustained the person of guiltie men.

Q. What comfort haue we of this?

A. He remoued our curse, and gaue to vs his blessing.

Q. In what part did he suffer?

A. Both in body and soule.

Q. Wherefore that?

A. Because we were lost both in body & soule

Q. What suffered he in his soule?

A. The

Mat. 27. 16 A. The fearefull wrath & angry face of G
Q. what paine was that?
Act. 2, 25. A. The dolours of death, and paine of hell.
Q. How know we that?
Hep. 5. 7 A. By his praying, sweating, and strong c
ing with teares.
Q. How did he sustaine these paines?
A. Through faith, patience and prayer to
Father.
Q. How doo the damned sustaine th
paines in hell?
A. With dispaired and continual blaspheo
Q. when did Christ descend to hell?
A. When he sustained these fearefull pai
vpon the crosse.
Q. why did God punish an innocent m
so grieuously?
A. Because he tok vpon himselfe the burt
of our sinnes.
Q. was God content with his satisfacti
Act. 20. 25 A. No doubt, for he of his mercy did appoi
Q. was his death also needful for our
demption?
A. Otherwise the decrées and the figures
the law had not bene fulfilled.
Q. If he died for vs, why die we?
A. Our death is not nowe a punishment
our sinnes.

Q. W

Q. What other thing can it be?

A. It is made (through his death) a ready passage to a better life.

Q. What should we learn by all these fearfull paines?

A. To know the terrible wrath of God for sin, and how deare we are bought. 1. *Pet.* 1. 19.

Q. What comfort haue we by these sufferings of Christ our Redeemer?

A. This, that the faithful members of Christ shall neuer suffer them.

Q. But we were oppressed by the course of the Law?

A. It is true: but Christ toke it vpon himselfe and gaue vs the blessing. *Col.* 2. 14.

(death?

Q. What profit get we in speciall by his

A. It is a sufficient and euerlasting sacrifice for our sinnes

(petually?

Q. What doth this sacrifice worke per-

A. It remoueth all things, and restoreth all good things.

(now?

Q. Is there any Priest & sacrifice for sin

A. None at all, for Christ hath satisfied once for all. *Heb.* 20. 1.

(spots?

Q. But yet in our nature there are many

A. Christs blood therefore doth perpetually wash them away.

Q. The memorie and token of our sinnes may affray vs?

A. All

A. All punishments due for them, were taki
away by the suffering of Christ.

Q. But yet we finde sinne working in vs

Rom 6.3.4 A. The death of Christ doth kill the tyrannie
of it.

Q. Alwaies it remaineth in vs to the end

Rom.4.7.8 A. Yet through faith it is not imputed to th
members of Christ.

Q. Wherefore was he buried?

A. To assure vs the better of his death.

Q. What doth his buriall teach vs?

A. Continuall mortification of sinne.

Q. Why did he rise before vs? (b

A. To assure vs of his victory over death fo

Q. What fruite get we by his victorie?

1. Cor. 15. 17. A. Hereby we are brought in sure hope t
life eternall. It worketh newnesse of life i
vs here. And it shall raise vp our bodie
againe in the latter day. (v

Q. Why did he ascend into heauen befo

Ioh. 14.2. A. To take possession of our inheritance
our name. (en

Mat. 28. 20. Q. But hee saide, I shall be with you to th

A. He spake that of his spirituall presence.

Q. What doth he there now for vs?

Rom.8.34 A. He maketh continual intercession for v

Q. what kind of intercession is it?

A. It is the continuall mittigation of h
Fathe

Fathers wrath for vs, through the vertue of his death.

Q. Is he our only Intercessor & Mediator

A. No doubt, seeing he only died for vs.

Q. What meaneth his sitting at the right hand.

A. The power he hath in heauen and earth.

Q. What comfort haue we by his power and authority?

A. That we are in safety vnder his protection.

Q. For what cause will he come againe?

A. To put a finall end to our redemption.

Q. what shall be that end?

A. Eternall ioy or misery to euery man.

Q. Is not that done in euery mans death?

A. No: for the bodies remain yet vnrewarded

Q. Shall there not be a middle state of me?

A. No, but all shalbe brought to these two ends

Q. wherfore shal that be, seeing some are better, and some are worse.

A. All shall be iudged euill which are not the members of Christ.

Q. But howe can the quicke be iudged before they die?

A. Their sodaine change shall be in steade of death vnto them. 1 *Thes* 4. 17.

Q. But all flesh should go to the dust again

A. Ordinarily it is don so, but here is a speci-

all cause.

Q. what comfort haue we of the person of the Iudge?

A. Our Sauior, Aduocate, and Mediator, shal onely be our Iudge.

Q. what should the meditation of this Article worke in vs?

A. The contempt of all others pleasures, and a delight in heauenly things.

Q. who shall be saued in that day?

A. All that are made here the members of Christ.

Q. who maketh vs members of Christ?

A. Gods holy spirit only working in our harts

The third part of our beleefe.

Q. what thing is the holy Spirit?

Iohn 15 16. A. He is God, equal with the Father, and the Sonne.

Q. From whence doth he proceed?

A. From the Father and the Sonne.

Q. what is his office in generall?

A. He putteth all things in execution, which are decreed by Gods secret counsell.

Q. what thing doth he in the order of nature?

A. He keepeth al things in their natural estate

Q. Frō whēce then come al these alteratiōs

A. From the same spirit, working diuersly in

Q. Is then the Spirit but nature?

A. Not

A. Not so, for he is God, ruling and keeping nature.

Q. What doth hee in the worldly kingdomes?

A. He doth raise and cast them downe at his pleasure.

Q. why are things attributed vnto him?

A. Because he is the power & hand of God.

Q. what doth he in ỹ kingdome of Christ?

A. He gathers all Gods elect to Christ.

Q. Why is he called holy?

A. Because he is the fountain of holinesse, and maketh vs holy.

Q. When and how doth he this?

A. Whē by his mighty power he seperateth vs from our naturall corruption, and dedicateth vs to godlinesse.

Q. What thing is this naturall corruptiō?

A. A blindnesse of mind, hardnesse of hart, and contempt of God.

Q. How doth he dedicate vs to godliness?

A. He lighteneth our mindes, mollifieth our hearts, and strengtheneth vs.

Q. What thing then is all flesh without the Spirit of God?

A. Blind and dead in all heauenly things.

Q. what other names hath he in the scriptures?

A. He is called the spirit of faith, regeneratiō, strength, and comfort. *Ephe. 2.*

Q. Why are these names giuen to the holy Ghost?

A. Because he worketh al these things in vs.

Q. How are these graces called? (& spirit.

A. Sanctification, regeneration, or new birth,

Q. How is our corrupted estate called?

A. The old man, old Adam, flesh and bloud.

Q. what followeth vpō our sanctification

Rom. 7. 15. A. A continual battel betwixt the spirit and the flesh.

Q. Who doth strengthē & keep vs in this battel?

A. The same spirit, who also giueth victorie in the end.

Q. what is this battel to vs?

A. A sure seale of ỹ presence of the holy spirit.

Q. what battel hath the old mā in himself.

A. None at all against sin and wickednesse.

Q. In whom then is this battell?

A. Only in the members of Christ and his Church, through the presence of the spirit.

The fourth part of our beleefe. (here?

Q. what is the church which we confesse

1. Cor. 2. A. The whole company of Gods elect called and sanctified.

Q. Do we beleeue in his Church?

A. No, but we beléeue only in our God.

Q. What thing then beleeue wee of his church? A. That

A. That it was, is, and shall be to the end of the world.

Q. What need we to beleeue this?

A. For our great comfort, & the glory of God.

Q. Declare that plainly.

A. The loue of the father, the death of Christ, and the power of the spirit that euer work in vs.

Q. what thing followeth vpon this?

A. The glory of God, and confusion of Satan with our comfort.

Q. why is the Church onely knowne to vs by Faith?

A. Because it containeth onely Gods Elect, which are onely knowne to himselfe.

Q. when and how may we know them?

A. When we see the fruites of election and holinesse in them.

Q. In what respect is the Church called (holy?

A. In respect of our iustification, and sanctification.

Q How differ these two graces?

A. The first is perfect, & the second vnperfect.

Q what is the cause of that diuersity?

A. The first is in Christ, the second in vs.

Q. Are not both these gifts ours?

A. Yes no doubt, seeing Christ is ours.

Q. May we not come to a full perfectiō in

this life?

Gal.5.17. A. No: for the flesh doth rebel continually against the Spirit.

Q. Why doeth not the Spirit sanctifie vs perfectly?

A. Least we shuld misknow our former captiuity, and redemption.

Q. what admonitiō haue we of our estate?

A. We should be humble, repent, & be thankfull to our God?

Q. Why is the Church called vniuersall?

A. Because it is spred through the whole world. (world?

Q. How many Churches be there in the

A. One Church, one Christ: as one bodie and the head.

Q. Is it bound to any particular time, or place, or persons?

A. No: for then it should not be vniuersall.

Q. What is the communion of Saints?

A. The mutuall participation of Christ and his graces among his members.

Q. What followeth vpō this communiō?

A. A spirituall vniting and communiō amōg Christs members. (dee?

Q. Whereupon is this cōmunion groun-

A. Upon their vnion with Christ their head.

Q. who maketh our vnion with Christ, & among

among themselues?

A. The holy spirit by his mightie power.

Q. Is there any saluation without this communion?

A. None at all, Christ is the ground of saluation.

Q. May men be ioyned with Christ, & not with his Saints?

A. No: nor ye with the Saints, if not with Christ.

Q what then should be our principall care

A. To hold fast our vniō with Christ our head

Q. what followeth vpon that?

A. Then of necessity we are ioyned with all his Saints, and Church.

Q. Should we not seeke them, and ioyne with them externally also?

A. No doubt: whensoeuer we may see them, or heare of them in particular.

How the Church may be knowne.

Q. How may we know this cōpany externally?

A. By the true profession of the word and holy Sacraments. *Iohn.* 10. 27.

Q what if these tokens be not found amōg them?

A. Then they are not the cōmunion of saints.

Q. May we with safe cōscience ioyne our selues wh such?

A. No, for they are not ỹ holy Church of God

where these tokens, are not. (Church?

Q. Then we depart from the vniuersall

A. No, but we depart frō the corruptiō of mē, and remaine in the holy vniuersall Church.

Q. But yet they wil call thēselues ẏ church

A. We should loke to the true markes of the Church.

Q. May wee beleeue the particular church where the word is retained?

A No, albeit sundry other vices abound there

Q. But the multitude are wicked & prophane?

A. Yet there is a true Church, where the word truely remaineth.

Q. what then is the infallible token of Christs Church?

A. The word truly preached and professed

Q. Should we discusse who are Saints indeed, and who not?

A. No: for that doth appertaine to God onely, and to themselues.

Q. But by this way we are ioyned with the wicked in the body?

A. That cannot hurt vs, nor profite them.

Q wherefore that? (ted.

A. Because we & they are spiritually separa-

Q. But they make the word & the Sacraments vnfruitfull.

A. Not

A. Not to vs, but to themselues only.
Q. why is remission of sinnes put here?
A. Because it is proper to the Church & members of the same.
Q. wherefore is it proper to the Church (onely?
A. Because in the Church only is the spirit of faith and repentance.
Q. who forgiueth sinnes, by whom, and (where?
A. God only, through Christ & his church here
Q. How oft are our sins forgiuen vs? *Esa.* 44. 11. 25.
A. Continually euen vnto our liues end.
Q. what need is there of this?
A. Because sin is neuer throughly abolished here.
Q. How get we remission of our sinnes?
A. Through the mercy of God, and merey of Christ.
Q. Is there any remission of sins after this (life?
A. None at all, albeit some haue taught otherwise.
Q. Is the sinne & the paine both forgiuen?
A. Yes no doubt: seeing the one followeth vpon the other.
Q. But sometime the paine remaineth after the sinne?
A. The paine is not a satisfaction for sin.
Q. What is it then, seeing it cōmeth of sin?
A. It is a Fatherly correction, and medicine 1. *Cor.* 11. 32.

preseruatiue.

Q. what looke we for yet at the hand of our God?

A. The resurrection of our bodies, and life eternall.

Q. with what bodies shall we rise againe?

1. Cor. 15. 41. 43. A. With ỹ same bodies in substance, as Christ did rise.

Q. But the Apostle saith that our bodies shalbe spirituall?

A. That is in respect of their present estate.

Q. Of what cõdition shal our bodies be thẽ?

A. Frée from all corruption and alteration?

Q. wherefore shall we rise with the same bodies?

A. That they may receiue their reward with soules.

Q. what admonition hawe we here giuen vnto vs?

1. Cor. 1. 20. A. That we should dedicate our bodies to the seruice of God.

Q. But the wicked shal be partakers of the same resurrection?

A. No doubt, but to their great confusion.

Q. Many doubt of this resurrection?

A. But we are sure that he which fulfilled the first promises, can and will performe the rest.

Q. Wh

Q. What kind of life is promised to vs?
A. **Life eternal without all miserie.**
Q. What is prepared for the wicked?
A. **Death eternall without all ioy.**
Q. But yet they shall liue eternally?
A. **That life shall be to liue in death eternall.**
Q. What admonition haue we hereby?
A. **That we should wait continually for the** *Tit.* 2. 13
comming of the Lord.
Q. What other admonition haue we?
A. **We should thirst continually for eternall life.**
Q. Is it enough to know these things to be true?
A. **No, but we must know and apply them to our selues.**
Q. what are these *Articles* which we haue declared?
A. **The ground and foundation of our faith and religion.**
Q. How should we apply thē to our selues?
A. **By our owne true and liuely faith.**

Of true faith with the fruits.

Q. What thing is true faith?
A. **An assured knowledge of Gods mercie toward vs for Christs sake, according to his promise.**
Q. Haue wee any naturall inclination to this faith?

A. None

A. None at all, but rather a naturall rebellio
Q. Who then worketh these things in v
A. Gods holy Spirit doth seale them in ou
Ephe. 1. 13 hearts.
Q. Howe can guilty men bee assured o
Gods mercie?
Eze. 18. 21 A. By the truth of his promise made to th
penitent.
Q. Our guiltinesse cannot but feare God
iustice?
Esai 18. A. Therefore we set bet wæne vs and it, th
satisfaction of Christ.

The first fruit of Faith.

Q. what is the first fruit of Faith?
A. By it wee are made one with Christ our
head.
Q How is the vnion made, and when?
A. When we are made flesh of his flesh, and
bone of his bones. (flesh
Q. *W*as not this done when he tooke our
A. No: for he onely then was made flesh o
our flesh.
Q. When are we made flesh of his flesh?
A. Whē we are united with him spiritually
Ephe. 5. 30 as liuely members with the head.

The second fruit of Faith.

Q. What thing get we by this vnion?
A. We are made partakers of all his graces
and

and merits, and our sinnes are imputed to him, and abolished from vs.

Q. what thing followeth vpō this chiefly?

A. A perfect iustification, and peace of conscience. *Rom. 1. 5.*

Q. Wherein doth our iustification stand?

A. In remission of sinnes, and imputation of iustice.

Q. How can gods iustice forgiue sin without satisfaction?

A. Christ satisfied abundantly the iustice of God for vs.

Q. Whose iustice is imputed to vs?

A. The perfect obediēce and iustice of Christ

Q. How can another mans iustice bee made ours?

A. Christ is not another man to vs properly.

Q. wherfore is he not another man to vs?

A. Because he is giuen to vs freely of the father with all his graces, and we are ioyned with him.

Q. How is iustification offered to vs?

A. By the preaching of the Gospell. *Rom.*

Q. How receiue we iustification?

A. By our owne liuely faith only. (Law?

Q. Is not iustification offered to vs by the

A. Yes: but no man is able to fulfil the Law.

Q. What if a man liue godly & vprightly?

A. No

Rom.8.30. A. No vpright liuing can be without faith

M. Is our faith perfect in all points?

A. No: for it is ioyned with manifold impe
fections.

M. How then can it iustifie vs?

A. It is the only instrumēt of our iustificati

M. What thing doth iustifie vs properly

A. Iesus Christ only by his perfect iustice.

The third fruit of faith.

M. Can our faith be without a godly life

A. No more than fire without heat.

M. What is the cause of that?

A. Because Christ sanctifieth al whom he i
stifieth.

M. Do not the good works of the faithf
merit eternall life?

A. No: for then Christ should not be our on
Sauiour. (please God

M. Yet the good workes of the faithfu

A. Yes no doubt, but yet through faith one
they please him.

M. Wherefore please they not God, seein
they are the workes of the Spirit?

A. Because they are defiled with the infirm
ties of the flesh.

M. Are thē our good works vnprofitabl

A. That followeth not, seing they please go
and haue reward both here and there.

M. Do

Doth the Gospel teach vs to cõdemne good works?

No: for it craueth continual Faith and Repentance. Act. 20. 21

Of Repentance.

What thing is true Repentance?

It is the hatred of sinne, and loue of Iustice.

From whence doth this proceed?

From the feare of God, and hope of mercy

How are we brogh̃t to this fear of god.

Through the preaching of the Law.

How come we to the hope of mercie?

By the preaching of the Gospell.

What thing doth Repẽtance work in vs?

Countinuall mortification of our lusts, and newnesse of life.

Who worketh these two things in vs?

The Spirit of regeneration through the death and resurrection of Christ.

How long should we continue in Repentance?

All the dayes of our liues.

What thing is this exercise before God

His spirituall seruice, and our chiefe obedience.

What is the rule of Christian repẽtance?

Gods holy lawe, which is the rule of all

god-

godlinesse of life.

5 *The second part of Gods honor, is Obedience*

2 A. REherse ẏ words of his law. Exo. 20 Hearken and take hede Israel, I am the Lorde thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

2 Thou shalt haue none other Gods before my face.

2 Thou shalt make to thee no grauen image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth, thou shalt not bow downe to thē, neither serue thē. For I the Lord thy God, am a iealous God, visiting the iniquity of the fathers vpō the children, vpon the third generation, and vpon the fourth, and vpon them that hate me, and shewing mercie vnto thousandes, to them that loue me and keepe my commandements.

3 Thou shalt not take ẏ name of the Lord thy God in vain; for the Lord wil not hold him guiltles that taketh his name in vaine.

4 Remember the Sabboth day to keep it holy: Six daies shalt thou labour & do all thy worke: but the seuenth day is the Sabboth of the Lord thy God: in it thou shalt

not

not do any work, thou, nor thy ſonne, nor thy daughter, thy man-ſeruant, nor thy maid, nor thy beaſt, nor the ſtraunger that is within thy gates.

For in ſixe daies the Lord made heauen and earth, the Sea, & all that in them is, & reſted the ſeuenth day, therefore the Lord bleſſed the ſeuenth day, and hallowed it.

4 Honour thy Father and thy mother, that thy daies may be prolõged vpon the lãd which the Lord thy God giueth thee.

6 Thou ſhalt not kill.

7 Thou ſhalt not commit adultery.

8 Thou ſhalt not ſteale.

9 Thou ſhalt not beare falſe witnes againſt thy neighbour.

10 Thou ſhalt not couet thy neighbours houſe, neyther ſhalt thou couet thy neighbours wife, nor his man ſeruant, nor his mayde, nor his oxe, nor his aſſe, nor any thing that is his.

Q. Who gaue this Law to Moſes?

A. The eternal God, diſtinct in two Tables *Exo.* 23 15

Q. What thing doth this Lawe teach?

A. It doth teach and craue our dutie toward God and man *Mat.* 22 40.

Q. Is the Law perfect in all points?

A. Yes no doubt, ſeeing it came from the ſeũ- *Pſa.* 19.7

taine of all perfection.

Q. Doth the Law craue externall obedience onely?

A. No, but it craueth all the purity of the spirite.

Q. What reward and paine doth the Law propound?

A. The blessing of God to the keepers of this law, and his curse to the breakers thereof.

Q. Howe many Commandements are in the first Table?

A. Foure, which declare our duty to our God

Q. Howe many are in the second Table?

A. Fiue, which declare our duty to our neighbour.

Q. What thing is contained in euerie commandement?

A. One thing is commanded, & the contrarie is forbidden.

Q. What thing containeth the preface of the Law?

A. The causes why God should commaund and we obey.

Q. What are these causes?

A. His Maiestie, power, promise, benefits, our promise to him.

1. *Thou shalt haue none other Gods, &c.*

Q. What thing is forbidden in this first com-

commandement.

A. All forging or worshipping of false Gods.

Q. What thing is a false God?

A. All things that we place in Gods roome.

Q. whē place we any thing in gods roome

A. When we giue it Gods due honour.

Q. Which is Gods due honour?

A. Faith, feare, praier, thanks and obedience

Q. what thing is commanded here?

A. That we settle our selues vpon one true God only.

Q. why is this cōmandemēt put first here?

A. Because it is the ground of all the rest.

Q. Why saith he before my face?

A. Because he craueth the purity of the heart

2 *Thou shalt make to thee no grauen, &c.*

Q. what thing is forbidden in the second commandement?

A. That we neither represent nor worship God by any Image. *Deu. 4*

Q. Is all kind of Imagerie forbidden here

A. No, but onely that whereby God is represented or honoured.

Q. what things is forbiddē here in general

A. All corrupting of Gods seruice by the inuentions of men.

Q. what thing is craued here?

A. That we should worship God according to his word.

Q. what kind of seruice craueth he of vs?

A. Both inward and outward seruice.

Q. May we not serue him externally as we please?

A. No, for that kind of seruice is cursed Idolatry.

Q. Doth God cõdẽne the external seruice

A. Yes, if it haue not the inward seruice.

Q. What is it called without the inward seruice?

A. The dead or dumbe letter.

Q. what is the other seruice called?

A. The spirit which giueth life to all externall seruice commanded by God.

Q. why is this commandement put in the second place?

A. Because it declareth howe the true God should be serued.

Q. Why is the promise and the threatning added?

A. To moue vs more willingly to giue obedience.

Q. wherefore is the promise longer than the threatning?

Psa. 130.38 A. Because he is readier to mercie than to iudgement.

3. *Thou shalt not take the name, &c.*

Q. what thing is forbidden in this third com-

mandement?

A. All dishonouring and abuse of Gods maiestie.

Q. What things is commanded here?

A. All kinde of honour and reuerence due to his Maiestie.

Q. what thing is meant here by his name?

A. All the titles and Names representing his Maiestie.

Q. What things do represent him?

A. His word, Sacraments, and workes.

Q. How should we honour his name?

A. With heart, mouth, & deede, to our power.

Q. when is this done?

A. When we thinke, speake, and worke all things to his glorie. 1. *Cor.* 10.

Q. May we sweare by his name? *Ier.* 4.

A. We may and should for good causes.

Q. What meaneth the threatning added?

A. The great regard he hath to his owne honour.

4. *Remember that thou keepe holy &c.*

Q. what craueth this fourth Commandement?

A That we keepe the Sabboth holy to the Lord.

Q. When and how is this done?

A. Whē we bestow it only in Gods seruice.

M. Why is Gods example added?

A. To moue vs more earnestly to followe him.

M. Is there any holinesse in that day aboue the rest?

A. No: for ẏ holinesse is only in the exercise

Q. What if the exercise be not kept?

A. Thē it is made the diuels owne feast day

M. May wee worke vpon all other dayes

A. Yes, for God hath giuen vs frē libertie.

M. wherfore was there one day appointed

A. To maintaine the true Religion in the Church.

M. For what cause was it giuen?

A. For the ease of seruants and beasts.

Q. Was it to the Iewes a Sacrament of their spirituall rest?

A. Yes: but that ceremony is takē away by Christ.

Q. Wherefore was it taken away?

A. Because we haue spirituall rest by him?

Honour thy Father and Mother, &c.

M. What craueth this fift commandemēt?

A. That we honour all such as God hath placed aboue vs.

M. What are those persons?

A. Pa-

A. Parēts, Pastors, Magistrats, Husbands, and Maisters.

Q. What honour should wee giue them?

A. Loue, Feare, Obedience, & helpe in their neede.

Q. what equity hath this commandemēt?

A. This, because these persons are placed in Gods roome for our comfort.

Q. How farre should wee obey them?

A. So farre as the word of God commaundeth.

Q. What if they command any thing against the word?

A. Thē must we obey God rather then men. *Act. 4. 19.*

Q. What containeth the promise added?

A. It containeth the contrarie threatning for the breakers.

Q. But neither of them is absolutely kept.

A. Therefore the blessing & the curse remaineth alwayes sure.

Q. Why is the promise and threatning in speciall added?

A. Because these Superiours are the preseruers of our liues and liuings.

6. Thou shalt not kill.

Q. What thing is forbidden in this sixt commandement?

A. All enuie, rancour, and hatred, with the

frutts.

Q. What thing is commanded here?

A. Brotherly loue with the frutts and signes.

Q. What thing is the finall ende of this commandement?

A. The preseruation of our neighbors life.

7. Thou shal not commit Adulterie.

Q. what thing is forbidden in the seuenth commandement?

A. All filthy lusts in our heart, word, or deed, or signes.

Q. What thing is commanded here?

A. A kind of chastitie, and means to keepe it.

Q. Is Mariage condemned here?

1. Thes. 4. 3. A. No: but rather hereby it is established.

Q. what is the end of this commandemēt?

A. That we keep both our bodies and hearts pure and cleane.

8. Thou shalt not steale.

Q. what thing is forbidden in the eight commandement?

A. All wrong and deceitfull dealing with our neighbour.

Q. what thing is commanded here?

A. Equitie and iustice to euerie man.

Q. How should this be done?

A. With mind, heart, mouth, and deede, to our power.

Q. What

Q. What is the end of this cõmandement?
A. That we labour that euery man haue his owne.

9 *Thou shalt not beare false witnesse. &c.*

Q What is forbidden in the ninth Commaundement?
A. False reports of our neighbor, and beating of them.
Q. Is this enough for our discharge?
A No. for the vprightnesse of the heart is required also.
Q. what is the end of this cõmandement?
A. That the simple truth be euer among vs.

10. *Thou shalt not couet, &c.*

Q. What thing is forbidden in this last Commandement?
A. All light & sodaine motions to euil.
Q. were not those motions forbidden before?
A. No: but the consent and deede were onely forbidden.
Q. Then what degrees of sinnes are forbidden?
A. The lust, the consent, and the deed.
Q What thing is this lust?
A. Originall infection, and mother of the rest of our sinnes.
Q. What thing is commanded here?
A. The perfect loue of our neighbour with the

the fruites.

Q. who is our neighbour?

Luk. 10.37 A. Euery man, friend or foe.

Q. what is the reason of this Law?

A. In that we are all brethren, and beare the Image of our God.

The summe of the Law.

Q. what is the sum and end of these commandements?

A. The perfect loue of God & our neighbor.

Q. when is our loue perfect, and the Law absolutely fulfilled?

A. When all parts of our mindes & hearts are replenished with the loue of God, & our neighbour.

Rom. 8.3. Q. Who did euer fulfill this Law?

A. None at all, except Iesus Christ.

Q. What get they then that seeke saluation by the Law?

A. Their owne double condemnation.

Q. Why did God giue this straight lawe to mankind?

A. Because it agreeth with his nature, and our first estate.

Q. But wee are changed and made weake through sinne.

A. Yet God hath not changed his will & law.

Q. Is all flesh hereby accursed & damned?

A. Yes.

A. Yes: but God hath giuen a sufficient remedie in Christ.

Q. Declare how that is, seeing the Law doth curse?

A. By faith we escape the curse, and get the blessing of the Law.

The vse of the Law.

Q. To what purpose then doth the Lawe serue?

A. It is profitable both to the faithful, and vnfaithfull.

Q. What profit doth it bring to the faithfull?

A. It sheweth their sin & iust condemnation.

Q. But that is rather hurtful to them? *Rom. 7. 7.*

A. No: for hereby they are sent to Christ.

Q. but many other dispair or becom worse

A. That commeth not of the Law, but of our corrupt nature. *Gal. 3. 9.*

Q. when are they sent to Christ by the law

A. When they get a taste of mercy in Christ, after that they are humbled by the Law.

Q. Is this ȳ ordinarie way of our conuersiō

A. Yes no doubt: for Christ saueth only the humbled. (law? *Mat. 11. 28*

Q. what profite haue the faithful by the

A. It putteth them dayly in remembrance of their sinnes.

Q. what good fruit commeth of that?

A. Humilitie, and earnest depending vpon Christ.

Christ.

Q. what other profit haue they by the l
A. It is a bridle to their affections, and a r
of all godlinesse.
Q. If it be a bridle, doe they not then h
the Law?
A. No: but they hate their own affections a
loue the law. (Law
Q. Commeth this by the knowledge of
A. No: but by the knowledge of the Gospe

The difference betweene the Law and the Gospell.

1. Cor. 36. Q. From whence commeth this differ
A. From the spirit which is ioyned with
Gospell, and not with the Law.
Q. what followeth vpon this? (streng
A. The Lawe commandeth, but it giueth
Q. what doth the Gospell?
A. It giueth freely all that it craueth of vs.
Q. what other difference is there betw
them?
A. The law hath no cõpassion vpon sinne
Q. what doth the Gospell?
A. It offereth mercie onely to sinners.
Q. what other difference is there?
A. In the maner of our iustification.
Q. what craueth the law in our iustificat
A. Our owne perfect obedience.

Q. wh

what craueth the Gospell? (ſus.

Faith only in the obedience of Christ Je- *Rom. 10.*
Doth the Gospel fauour the transgres-
ion of the Lawe?

No: but giueth strength to obey the Law.

Howe the Law and the Gospell agree?

wherin doth the law & the gospel agree

They teach both of God, and declare one
kind of iustice.

what is that one kind of Iustice?

The perfect loue of God, and our neighbor

what thing doth follow vpon this?

That the seuere Law pronounceth all the
faithfull iust.

How can the law pronounce them iust?

Because they haue in Christ all that the
Law doth craue.

But yet they remaine transgressours of
he Law?

That is in themselues, and yet are iust in
Christ, and in themselues loue iustice.

what then is the estate of the faithfull
here?

They are sure in Christ, and yet fighting
gainst sinne.

What battell haue we?

We haue battel both within and without.

what battell haue we within?

A. The

Rom. 7. 15 &c. A The battell of the flesh against the spir
Q. What battell haue wee without?
A. The temptations of Satan, & the world
Q. What armour haue wee?
Ephe. 6. 16 18. A True faith, with feruēt praier to our go
Q. Is prayer the cause of our victorie?
A. No, but it is a meane by the which G doth saue vs, and he is honoured thereb

6. The third part of Gods honour is of Prayer in generall.

WHat thing is Prayer, or callin vppon God?
A. It is an humble lifting vp of our mind and hearts to God.
Q. why go we to God only in our praie
Psal. 50. 15 A. Because prayer is part of his true wor shipping. (men
Q. why then seeke we needefull things
A. Because they are appointed stewards t
Q. How should we goe to them? (v
A. As to Gods instruments only.
Q. To whom should we giue praise?
Reue. 22. 9 A. Only to God, to whom all praise belōget
Q. May we pray to Saints and Angels?
A. No: for that is manifest Idolatry.
Q. And are Angels appointed to serue v
A. Yes, but we haue no commandement
seek

like to them.

Q. What shall we say of the common custome vsed in the time of blindnesse?

A. We should be content with the order appointed by God.

Q. How should we pray to our God?

A. With our minds & harts, for he is a spirit. *Ihon* 4.23

Q. what is praier without the minde and

A. It is vnprofitable & cursed of God. (heart?

Q. what manner of mind and affection is required?

A. First an earnest feeling of our owne misery through sinne.

Q. What thing is next required? *Iam.* 1.6.

A. A feruent desire with faith and hope to obtaine.

Q. Who moueth vs to pray feruently?

A. Gods holy Spirit onely. *Rom.* 8.26.

Q. Should this make vs cold in prayer?

A. No, but rather feruēt in calling on ỹ spirit.

Q. what auaileth prayer with the tongue?

A. It profiteth much, if the mind be with it.

Q. What is prayer in a strange language?

A. It is a plaine mockery of God. (prayer? 1. *Cor.* 14.

Q. Should we be sure to be heard in our 14.

A. Otherwise we pray in vaine, and without *Mat.* 7.7. faith. & 10.2.

Q. what are the grounds of our assurance?

A. Gods

A. Gods promise, his Spirit in vs, and ou
Mediator.

Q. In whose name should we pray?

A. In the name of our Lord Iesus Christ?

Q. How can that be proued?

A. By Gods cõmandement and promise t
beare vs in so doing. Ioh. 16 23.

Q. What thing should we aske of god?

A. All things promised or commanded in th
word?.

Q. May we not follow our own fantas
in our prayer?

A. No: for then our prayer should be ver
vaine.

Q. Wherefore that, seeing all men desi
good things?

A. Because we neither know nor desire th
things that are best for vs.

Q. what then should we do in our praye

A. We must learne of God, what, and ho
we should aske.

Q. How thē should we begin our praie

A. We should first submit our affections
Gods will.

Q. What Rule hath God giuen vs for th
purpose?

A. The scriptures, & chiefly ỹ Lords praie

Q. Rehearse the Lords prayer.

Mat.

Mat: 6. verſe 9.

A. Our Father which art in heauen.

1 HAllowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen.

2 GIue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation, but deliuer vs from euill.

For thine is the Kingdome, the power, and the glorie, for euer and euer. So be it.

The diuiſion and order of Prayer.

Q. Howe is this prayer diuided?

A. Into a preface and ſixe petitions.

Q. How differ the ſixe petitions?

A. The three firſt appertaine to the glorie of God only.

Q. whervnto do the other three appertain

A. To our comfort principally.

Q. What thing ſhould wee firſt ſeeke in our prayer?

A. The glorie of God before all things.

Q. Is not that hard to fleſh and bloud?

A. Yes, but it is the worke of gods ſpirit only.

Q. Are we not happie when God is glorified in vs?

A. Yes no doubt, but wee ſhould looke onely

to Gods glorie. (ende?

Q. Do not the other three tēd to the same

A. Yes: but we are permitted to lok to our selues also.

Q. For what vse serueth the preface?

A. To prepare our selues to pray aright.

The Preface.

Q. why call we him Father?

A To assure vs of his good will. (common?

Q. wherefore call we him our Father in

A. Because our prayer should be for our Brethren also.

Q. what is meant here by the Heauen?

A. His maiestie, power, and glorie. (praier?

Q. What serue these things for in our

A. Hereby we are prepared to reuerēce and

1. *The first part.* (hope?

Q. what thing is meant here by his name?

A. His due honour glorie, fame, & estimation

Q. cā his honor either increase or diminish

A. Not in it self, but in the harts of men only

Q. what thing then craue wee here first?

A. Our fathers honour and glory in this

Q. when and how is this done? (world.

A. When with hart, mouth, and deed, he is extolled aboue all things.

Q How are men brought to do this?

A. By the liuely knowledge of his Maiestie.

Q. How

Q. Howe can his vnsearchable Maiestie be knowne? (workes.

A. By his word, sacraments, and manifold

Q. what shuld men learne by these names

A. His infinit power, goodnes, mercy, iustice, prouidence, truth, and constancie, &c.

Q. Is it not enough that we our selues honour his name?

A. No: but we should desire and labour that the same be done in all men according to our power and vocation.

Q. When and where shall wee doe this?

A. In prosperitie and aduersitie, priuately, and publikely. (works?

Q. What if we find fault with his word or

A. Then wee extoll our name, and prophane his holy name.

Q. What if wee be nothing moued at the prophaning of his Name?

A. Then are we not the sonnes of God.

Q. From whence doth this petition flow?

A. Frō a vehement affection to our Fathers

Q. What is this affection to vs? (glory.

A. A plaine testimony of our adoption.

Q. What desire wee when we pray for his Kingdome.

A. That he might raigne more and more in the hearts of his chosen.

Q. When is this thing done?

A. When the Spirit reformeth & ruleth our hearts.

Q. What other thing aske we here?

A. That ỹ tyranny of Satan be beatẽ down.

Q. to what purpose serueth the 3. petition

A. Through it the other two are performed.

Q. Declare that more plainely?

A. His name is sanctified, & he raigneth whẽ his will is done. (his will?

Q. Are not al things compelled to obey

A. Yes: but we speak here of mens voluntarie obedience.

Q. How can that be proued?

A. By the comparison here added.

Q. when shal these petitions be performed perfectly?

A. Neuer in this world, by reason of our corruption. (not be?

Q. Why pray we for the things that will

A. We craue alwayes what ought to bee, and once shall be done.

Q. But all those things shal come to passe, whether we pray or not?

A. No doubt, yet herein we declare our good will to our Fathers glorie.

Q. What should we gather of this?

A. This, that he is not the child of God, that seketh

seeketh not this before all things.

Q. Pray we not here against our owne naturall willes?

A. Yes no doubt, for we desire them to be reformed, according to Gods will.

The second part.

Q. What thing meane we by our dayly (bread?

A. All things needfull for this present life.

Q. But he cõmandeth vs to labour for it?

A. Our labors are vaine wout his blessing. *Ps.* 127.8

Q. Why cal we it ours, seeing it is his gift?

A. Because we aske no more than is given vs by lawfull meanes.

Q. Why aske we for this day only?

A. To teach vs to be content with his present prouision. *Heb.* 13.5

Q. Then must we beg dayly at his hand?

A. Herein standeth our felicitie, to depend vpon him dayly. (king?

Q. Haue the rich neede of this dayly see-

A. Yes no doubt, for riches haue not alwaies the blessing of God.

Q. what aske we in the other two petitiõs?

A. The continuall comfort of our soules.

Q. Why seeke wee the comfort of our bodies first?

A. To assure vs the better of our spirituall comfort.

Q. Declare that.

A. If he take care of our bodies, how much more shall he prouide for our soules.

Q. What seek we in this fift petition?

A. Remissiõ of our sinnes, or spiritual debts.

Q. Why are our sins called debts? (paine.

A. Because they bind vs to an euerlasting

Q. Wherefore craue we free remission?

A. Because by no meanes we can satisfie for them.

Q. Is the pain remitted freely with the sin

A. Yes: for Christ satisfied fully for vs.

Q. Shuld euery man pray thus cõtinually

A. Yes: for all flesh is subiect to sinne.

Esa.64.6. Q. But sometimes men doe good things?

A. Yet they sin in the best thing they do.

Q. What profite get we by this petition?

A. By this way only both we and our works please God.

Q. Wherefore is the condition added?

Eph.4.32 A. To put vs in mind of our dutie.

Q. What is our dutie?

A. To forgiue freely all offences done to vs.

Q. Is this the cause wherefore wee seeke remission?

A. No: but we alleadge it for a cõfirmation that we beare the inward seale of Gods children.

Q. Which is that inward seale of Gods children? A. The

A. The image of god, who doth freely forgiue

Q. What doth this image worke in all his children?

A. Free remissiõ of al offences done to them.

Q. what are they that will not forgiue?

A. Those that beare not the image of our heauenly father.

Q what thing aske we in the last petition

A. Defence against all temptations to euill.

Q. Hath euery man need of this defence?

A. Yes no doubt: for without it no flesh can stand.

Q. wherefore, seeing wee haue the Spirit?

A. Because the dangers are great & many, within and without vs.

Q. By what way are wee preserued from these temptations?

A. By the mighty power of the Spirit working in vs.

Q. Doth God draw any man to wickednesse?

A. No: for that is contrarie to his nature.

Q. Why then aske wee this of God?

A. Because no man is led in sin without his willing permission.

Q. Who doth leade men properly to sin?

A. Satan and mens owne wicked lusts.

Q. When doth God willingly permit men to be led?

Iam. 1. 14 A When he deliuereth them to Sathan, and their owne lusts. (this to men?

Q. What moueth our good God to doe

A. His iustice prouoked through their ingratitude. (sin to sin?

Q. What meaneth Satan to lead men frō

A. Malice coueined both against god & man.

Q. Doth all kind of temptations proceed of Sathan? (also.

Iam. 1. 2. A. No: for God oftentimes doth tempt men

Q. When and how doth he this?

A. When he offereth occasions to discouer their hearts.

Q. What things are discouered then?

A. Notable gifts of his, or monstrous sinnes of theirs.

Q. Shuld we desire that we be thus tried?

A. No: for that were not profitable for vs.

Q. What should we gather of these last petitions?

1. *Pet* 4. 19 A That we commit both body and soule to Gods prouidence.

Q. what other shuld we obserue? (then.

A. That we pray for the welfare of our bre-

Q. May we not change the forme of this prayer?

A. we may change ẏ words, but not ẏ sense.

Q. But euery man may pray particularly for

for himselfe :

A. Yet he may not exclude the welfare of his brethren.

Q. Are all things needfull for vs contained in this prayer :

A. Yes, seeing the wisdome of God gaue it?

Q. what time chiefly should we vse praier?

A. At all times, but principally in the time of trouble.

Q. what if god delay to grant our petitiōs

A. We should continue in prayer with patience and hope. *Psal* 5051

A. what should we hope of his long delay?

A. That he will turne all things to our comfort. *Eph* 6.18.

Q. What meaneth the clause added here, *For thine is: &c.*

A. It declareth the cause and ground of our prayer to God.

Q. What other thing are we taught here?

A. That we should conclude our praiers with thanks.

The seuenth part is the fourth part of Gods honour, which is Thanks-giuing.

Q. WHat thing is Thanks, or prayesing of God?

A. It is to acknowledge him to be ỹ Author and

and fountaine of all good things.

Q. May wee not giue thankes to Angels or Saints?

A. No: for that were manifest Idolatrie.

A. Should wee not be thankfull to men?

A. Yes: but the chiefe praise pertaineth to

Q. How should we praise him? (God)

A. With mind, heart, mouth, and works.

Q. what rules of thanks-giuing haue we?

A. The Scripture, and examples of his seruants.

Q. For what cause should we praise him?

Psal. 103.2 A. For his infinit benifits, corporall and spiritual.

Q. But we are oftentimes in great misery

A. Yet for that also we should praise him.

Q. Wherefore for that?

Rom. 8.28. A. Because he turneth al things to our comfort.

Q. By whom should we praise him?

A. By Iesus Christ onely.

Q. wherefore by him onely?

A. Because through Christ only we receiue his graces.

Q. where should we praise God?

A. Both publikely and priuately.

Q. How long shoud we praise him?

A. So long as we enioy his benefits.

Q. How

Q. How differ praier and thankſ-giuing?

A. Praier ſeeketh, & thankes granteth our praier heard, or delayed for our comfort.

Q. What other difference is there?

A. Praier in a part may ceaſe for a time, but not thankes.

Q. what is the cauſe of that?

A. Becauſe we haue alwaies ſome benefites of God.

Q. How ſhould wee then begin and end our prayer?

A. Euermore with thankeſ-giuing to our God.

Q. Had the Father Sacrifice of praiſe?

A. Yes: and all that we do in faith, is a ſacrifice of thanks.

Q. What may wee gather of all that wee haue ſpoken?

A. That this is life eternall, to knowe God through Ieſus Chriſt, and to honour him aright.

Q. What are theſe foure partes of Gods honour?

A. They are his only ſeruice pleaſing him.

Q. What are theſe foure parts to vs?

A. Infallible ſeales of our election and ſaluation.

Q. By whom are wee kept in this eſtate?

A. By

The 8. part, of the instruments

A. By the power of the holy Spirit. (pos

Q. what instrumēts vseth he for this pu

A. The Word, the Sacraments, and M nisterie of men.

The 8. part of the outward instruments of our saluation.

Of the Word of God.

Q. WHere shal we find the Word

A. In the holy Scriptures.

Q. How should wee behaue our selues towards the word?

A. We should loue, receiue, and obey it, as Gods eternall truth.

2. *Thes.* 2. 5.

Q. But it commeth to vs by men onely?

A. Yet alwayes we should receiue it as sent of God.

Q. Who can assure vs of this?

A. The holy Spirit onely, working in our hearts.

Q. How should wee vse the word?

A. We should read it, and heare it reuerētly.

Q. May the common people reade the Scriptures? (them.

A. They may and are commanded to reade

Ioh. 5. 39.

Q. May they haue them in their owne language?

A. Yea no doubt, for otherwise they could not profite.

Q. Is

Q. Is not priuate reading ſufficiēt for vs:
A. No, if publike teaching may be had.
Q. How may that be proued:
A. Thus, as the Miniſters are commanded to teach, euen ſo are we commanded to heare them.
Q. How far ſhuld we obey their doctrine?
A. So farre as it agreeth with the word.
Q. how long ſhuld we cōtinue in hearing
A. As long as we liue, and teaching may be had.
Q. What neede is there of this continuall hearing:
A. Becauſe we are both ignorant and forgetfull.
Q. What ſhall wee iudge of them which will not heare:
A. They refuſe the helping hand of God.
Q. What ſhall wee doe when preaching cannot be had:
A. We ſhould reade the Scriptures with all diligence.
Q. What if wee cannot reade them:
A. We ſhould haue recourſe to them which can read.
Q. But the Scriptures are obſcure & hard
A. The holy Spirite will helpe the wel-willers.

Q. What

Q. what if we be once well instructed
our Pastors?

A. Yet we must continue in this schole
the end.

Q. wherefore that, if we be once suffici
ly instified?

A. God hath established this order in
Church, because we need continually to
instructed.

Q. What followeth vpon this?

A. The ministers or pastors are needful

Q. But they are commonly neglected
contemned?

A. Who so contemneth them, contemne
God and his owne saluation.

Luk. 10. 19 Q. What should this continuall exerci
worke in vs?

A. Increase of faith, and godlinesse.

Q. What if these two things follow not?

A. Then in vaine is our reading & hearing

Q. What other thing is ioyned with th
word for our comfort?

A. The holy Sacraments of Iesus Christ.

Of the Sacraments in generall.

Q. What is a Sacrament?

A. A sensible signe, and seale of Gods fa
nour, offered, and giuen to vs.

Q. To what end are the Sacraments giue

A. T

A. To nourish our faith in the promise of
Q. How cā sensible things do this? (God.
A. They haue this office of God, and not of themselues.
Q. It is the only office of the Spirit to nourish our faith?
A. Yet they are added as effectuall instruments of the Spirit.
Q. From whence then commeth the efficacie of the Sacraments?
A. From Gods holy Spirit onely.
Q. what mooue God to vse this kind of teaching?
A. Because it is naturall to vs to vnderstand hauenly things, by sensible and earthly things. (meats?
Q. May wee be saued without the Sacra-
A. Yes, for our saluation doth not absolutely depend vpon them.
Q. May we refuse to vse the Sacraments?
A. No: for then we should refuse the fauour of God.
Q. Do all men receiue the fauour of God by them?
A. No: but only the faithfull receiue it.
Q. How thē are they true seales to all men
A. They offer Christ truly to all men.
Q. when are the Sacraments fruitfull.

A. When

A. When we receiue them with faith.

M. Is there any vertue inclosed in them?

A. None at all, for they are but signes of heauenly Mysteries.

M. what should our faith seeke by them?

A. To be led directly to Iesus Christ.

M. If they require faith first, how can they nourish faith?

A. They require some faith first, and then they nourish the same. (signes

M. Are wee not infidels when we need

Lu. 11.26 A. No, but rather we are weake in faith?

M. what then is our estate in this life?

A. We are alway imperfect and weake in faith.

M. what then should we do?

A. We should vse diligently the word and the Sacraments.

How the Sacraments and the word differ and agree.

Q. How do the Sacramentes differ from the word?

A. They speake to the eye, and the word to the eare. (word

Q. Speake they other things than the

A. No: but the same diuerstly.

Q. But ỹ word doth teach vs ſufficiently?

A. Yet the Sacraments with the word do it more effectually.

Q. what then are the Sacraments to the word?

A. They are ſure and authentike ſeales giuen by God.

Q. May the Sacraments be without the word?

A. No, for the word is their life.

Q. May the word be fruitfull without the Sacraments?

A. Yes no doubt, but it worketh more plentiouſly with them.

Q. what is the cauſe of that?

A. Becauſe more ſences are moued to the comfort of our faith.

The parts of the Sacraments.

Q. What are the principall workes of the Sacrament?

A. The external actiõ, and the inward ſignification.

Q. How are they ioyned together?

A. Euen as the word, and the ſignification.

Q. What ſimilitude haue the Sacraments with the ſigne ſignified by them?

A. Great ſimilitude in ſubſtance and in qua-

ties.

Q. What signifieth the substance of the Elements?

A. The very substance of Christ body.

Q what it the substance of the Elements were not there?

A. Than they were not true Sacramentes of Christs body.

Q; what meane the natuarall qualities of the Elements?

A The spirituall qualities giuen by Christ.

Q what signifieth our neere coniunction with the sacraments?

A. Our spirituall vnion with Iesus Christ, and among our selues.

Q. What meaneth the outward giuing and taking?

A. The spirituall giuing or taking of Christ.

Q What meaneth the naturall operation of the Elements?

A The spirituall operation of Christ in vs.

Q. Are these thinges only signified by the sacraments?

A, No, but they are also giuen and sealed vp by the spirit.

Q. who may giue the seale of these things?

A God onely may giue the Seale of his promise.

Of

Of the Miniſter, and order of the Sacraments.

Q. who may adminiſter the Sacraments?

A. Onely the miniſter of the woꝛd of God.

Q. After what maner ſhould they be miniſtred?

A. Accoꝛding to the oꝛder giuen by Chꝛiſt. 1. *Cor.* 11. 23.

Q. How are they ſanctified, conſecrated, or bleſſed?

A. By the pꝛactiſe of the oꝛder, commaunded by Chꝛiſt.

Q. What is it to conſecrate or bleſſe a Sacrament?

A. It is to applie a common thing to an holy vſe.

Q. Who may do this?

A. God only, and we at his commandemẽt.

Q. Doth the cõſecratiõ or bleſsing change the ſubſtance of the Elements?

A. No, foꝛ it changeth the vſe only.

Q. How long remaine they holy?

A. So long as they are vſed in that action.

Q. What are they after that vſe?

A. Common thinges as befoꝛe.

Q. Do the Sacraments profit all the receiuers, when they are adminiſtred?

A. No, ſeeing they are receiued by ſome

without faith for a time.

Q. Then the words of consecration haue no force?

A. They haue no force to imprynt any qualitie in the Elements of vertue or holines.

Q. To whom are they spoken?

A. To the receiuers, and not to the Elementes.

Q. What is the office of those wordes of blessing?

A. To testifie the will of God to the people.

Q. In what language should they be spokē.

A. In the receiuers owne language.

Q. where should the sacraments be administred?

A. Publikely before the congregation.

Of the Receiuers.

Q. To whom should the Sacraments be (giuen?

A. To all the member of the Church in due time.

Q. How should the sacramēts be receiued

A. In a liuely faith, and true repentance.

Q. what if faith and repentance be not?

A. Then double condemnation is sealed vp.

Q. Can the sins of the Ministers or other hurt vs?

A. No

A. No: for they are Gods ordinances. 1. *Cor.* 11.
Q. How ſhould we prepare our ſelues? 28.
A. We ſhould trie our knowledge, faith and repentance. 2. *Cor.* 13. 5.
Q. Should theſe gifts be perfect in vs?
A. Not ſo, but they ſhould be ſound and without hipocriſie.

The cauſes and number of the ſacraments.

Q To what end are the ſacraments vſed?
A For the nourishment of our faith, and for an open proteſtation of our Religion before men.
Q. To what other end ſerue they?
A. They craue the increaſe of newneſſe of life, with brotherly loue and concord.
Q. Did the ſacramentes of the old teſtament ſerue for the ſame vſes?
A. Yes no doubt, as the Prophets & Apoſtles doe teſtifie.
Q. How many ſacraments hath Chriſt giuen vs?
A. Two onely: Baptiſme, and the Lordes Supper.
Q. wherefore haue we onelie theſe two ſacraments?
A. Becauſe we need both to bee receiued, and

also fed in Gods familie.

Q. The Fathers haue verie manie sacraments?

A. Yet they had but two principals: that is, Circumcision, and the Passe-ouer.

Q. What did these two testifie to them?

A. Their receiuing, and continuall feeding in Gods houshold.

Of the sacrament of Baptisme.

Q. What is the signification of Baptisme?

Tit. 3. 5. A. Remission of our sinnes, and regeneration.

Q. What similitude hath baptisme with remission of sinnes?

A. As washing cleanseth the body, so Christs blood our soules.

Q. wherein doth this cleansing stand?

Rom. 6. 3. 4. *&c.* A. In putting away of sinne, and imputation of iustice.

Q. wherein standeth our regeneration?

A. In mortification and newnesse of life.

Q. How are these things sealed vp in baptisme?

A. By laying on of water.

Q. What doth the laying on of the water signifie?

A. Our dying to sinne, and rising to righteousnesse.

Q. Doth the externall washing worke these thinges?

A. No,

A. No, it is the worke of Gods holie ſpirit onlie.

Q. Then the ſacrament is a bare figure?

A. No, but it hath the veritie ioyned with it.

Q. Do all men receiue theſe graces with the ſacraments?

A No, but onely the faithfull.

Q. what is the ground of our regeneratiõ?

A. The death, Buriall, and Reſurrection of Chriſt.

Q. when are we partakers of his death, and reſurrection?

A. when we are made one with him through his ſpirit.

Q. How ſhould we vſe baptiſme aright?

A. We ſhould vſe it in Faith, and Repentaunce.

Q. How long doth baptiſme worke?

A. All the daies of our life.

Of the Baptiſme of Children.

Q. How then may little Children receiue baptiſme?

A. Euen as they receiue Circumciſion vnder the law.

Q. Vpon what ground were they Circumciſed?

A. Upon the ground made to the fathers, and their ſeed. Gen. 17. Act. 7. verſe 8.

Q. Haue

Q. Haue we the like promise for vs, & our children?

A. I no doubt, seeing Christ came to accomplish the same to the faithfull. (time?

Q. What if our children die without bap-

A. Yet they are saued by the promise.

Q. Why are they baptised, seeing they are yong and vnderstand not? (full.

1. Cor. 7. 14 A. Because they are of the seede of the faith-

Q. what comfort haue we by their baptisme?

A. This, that we rest perswaded, they are inheritours of the kingdome of heauen.

Q. What should that worke in vs?

A. Diligence to teach them the way of saluation.

Q. what admonition haue they here by?

A. That they should be thankfull, when they come to age.

Q. What thing then is baptisme to our Children?

A. An entry into the Church of God, and to the holy supper.

Q. Howe doth Baptisme differ from the supper?

A. In the Element, Action, Rites and signification.

Q. Wherefore is Baptisme once administred onely? A. Because

A. Becauſe it is inough to be once receiued into Gods familie.

Q. Why is the Lords ſupper ſo often adminiſtred?

A. Becauſe we haue need to bee fed continually.

Q. Why is not the Lords ſupper miniſtred alſo to infants?

A. Becauſe they cannot examine thẽſelues.

Of the ſacrament of the Lords ſupper

Q. what ſignifieth the Lords ſupper to vs?

A. That our ſoules are fed with ỹ bodie and blod of Chriſt.

Q. Why is this repreſented by bread and (wine?

A. Becauſe what ỹ one doth to the body, the ſame doth the other to the ſoule ſpiritually.

Q. But our bodies are ioyned corporallie with the Elements, or outward ſignes?

A. Euen ſo our ſoules be ioyned ſpiritually with Chriſt his body.

Q. What need is there of this vnion with (him?

A. Otherwiſe we cannot enioy his benefits.

Q. Declare that in the ſacrament?

A. As we ſee the Elements giuen to feed our bodies: euen ſo we ſee by faith Chriſt gaue his body to vs, to feede our ſoules.

Q. Did he not giue it vpon the croſſe for (vs?

A. Yes, here he giueth the ſame body to be

our

our spirituall food, which we receiue & feel
on by faith.

Q. when is his bodie and blood our food
A. When wee feele the efficacie and power o
his death in our consciences.

Q. By what way is this done?

A. By his offering, and our receiuing of it

Q. How receiue we his body and blood?

A. By the word and sacraments.

Q. How doth he offer his body and blood

A. By our owne liuely faith onely. (faith

Q. what followeth vpon this receiuing by

A. That Christ dwelleth in vs, & we in him

Q. Is not this done by ye word & baptisme

A. Yes, but our ioyning with Christ is more
euident and manifest here.

Q. wherefor is it more euident?

A Because it is expressed by meat and drinke
ioyned with vs inwardly in our bodies.

The Parts of the sacrament, and their signification. (vs?

Q. what signifieth this bread and wine to

A. Christs body and blood once offred vpō the
Crosse for vs, and now giuen to vs, to be the
food of our soules. (bread?

Q. what signifieth the breaking of that

Q. The breaking & suffering of Christs body
vpon the Crosse.

Q. what

Q. what meaneth the powring out of the wine?

A. The sheading of his blod, euen to ỹ death

Q. Whereunto doth the supper lead vs?

A. Directly to the Crosse and death of Christ

Q. Shuld we offer him againe for our sins?

A. No, for Christ did that once for al vpō the Crosse. *Heb.* 10. 1

Q. What things are we commanded here

A. To take it, eate it, and drinke it in his remembrance. *Mat.* 26. 26.

Q. what meaneth the giuing of that bread and wine?

A. The giuing of Christs body and blod to our soules.

Q. Is it not first giuen to our bodies?

A. No, for it is the onely fode of our soules.

Q. What signifieth the taking of that bread and wine?

A. The spiritual receiuing of Christs body in our soules.

Q. what meaneth our corporal eating & drinking here?

A. Our spiritual fæding vppon the bodie and blod of Christ

Q. By what way is this done? Christ.

A. By the continuall exercise of our faith in

Q. whar meaneth the neare coniunction we haue with meat & drinke? A. That

A. That spiritual union which we haue with Iesus Christ.

Q. what signifieth the comfort which we receiue of meat and drinke?

A. The spirituall fruits, which we receiue of Christ.

Q. why is both meat and drink giuen here

A. To testifie that Christ onely is the whole foode of our soules.

Q. Doth the Cup appertain to the common people?

A. Yes, and the wisdome of God did so teach vs and command. Mat. 26. 27.

Q. Is Christs bodie & blood in that bread and wine?

A. No, his bodie and blood is onely in hauen

Q. why then are the Elements called his bodie and blood?

A. Because they are sure seales of his body and blood giuen to vs.

Christs naturall bodie is receiued.

Q. Then we receiue only the tokens, and not his bodie?

A. We receiue his verie substantiall body and blood by faith.

Q. How can that be proued?

A. By the truth of his word, and nature of a sacrament.

Q. But

Q. But his naturall bodie is in heauen?
A. I no doubt, but yet we receiue it in earth by faith.
Q. How can that be? (ſpirit.
A. By the wonderfull worke of the holy
Q. what thing ſhould wee behold in this ſacrament?
A. The viſible food of our bodies, and the inward food of our ſoules.
Q. ſhould we ſeeke the food of our ſoules in the elemenes of bread and wine?
No, for they were not giuen to that ende.
Q. To what end were they giuen?
A. To lead vs directly to Chriſt, who only is the foode of our ſoules.
Q. what profit ſhould our bodies haue by this ſacrament?
A. It is a pledge of our reſurrectiõ by Chriſt
Q. wherefore that?
A. Becauſe our bodies are partakers of the ſigne of life.

The order and vſe of this ſacrament.

Q. How ſhould this ſacrament be adminiſtred and vſed?
As Chriſt with his Apoſtle did practiſe and command.
Q. May the miniſter alone vſe it in name of the reſt?

A. No,

A. No, for it is a common & publike banke

Q. what thing maketh this action holy?

A. Christs ordinaunce practised by the lawful Minister.

Q. How is it made fruitfull?

A. Through the true faith of the receiuers.

Q. To whō should this sacrament be giu

A. To al that beleeue and can examine themselues.

How we should prepare our selues.

Q. What should they examine?

A. If they be liuely members of Christ.

Q. How may they know this secret?

A. By their own faith and repentance.

Q. How may faith & repētāce be known

A. By their fruites, agreeable to the first and second Table.

Q. But all mens faith and repentance is imperfect?

A. Therefore we come to the sacrament for remedy.

Q. What kinde of faith and repentance is required?

A. That which is true, vpright, and not counterfaited.

Q. What receiue they that come with guiltie conscience?

A. They eat and drinke their own damnat

Q. How

Q. How can Chriſt receiued bring damnation?

A. He is not receiued with the wicked but refuſed, and that by diſſimulation and abuſe of the ſacraments.

Q. Then it is beſt to abſtaine frō the ſacraments?

A. We are not ſo cōmanded, but to examine and prepare our ſelues. 1. *Cor.* 11. 28

Q. what if men cānot examine thēſelues?

A. Then they ſhould read the Scriptures, and conſult with their Paſtors.

Q. what if men will not vſe theſe meanes?

A. Then they deceiue themſelues and abuſe the Sacrament.

Q. what if the miniſter admit ſuch careles men?

A. He doth thē prophane this holy ſacrament

Of the Miniſtrie of men, and the Diſcipline.

Q. How ſhould men be excluded from the ſacrament?

A. By the iudgment of the elders of ẏ church *Mat.* 18. 17

Q. what kinde of men ſhould be excluded

A. All Infidels and publike ſlaunderers of the Church.

Q. what if their crime be ſecret?

A. Thē they ſhould be left to their own iudge 1 *Cor.* 5. 12

Q. wherefore are men excluded from the ſacraments?

A. Leſt they ſhuld hurt themſelues, ſlaunder ẏ Church, and diſhonour God.

M. By

Q. By whom and when should such per
sons be admitted?

2. Cor. 1. 7 A. By the Eldership, after iust triall of thei
repentance. (Church

Q. Who established this order in th

Mat. 18. A. Jesus Christ by his word & the Apostle

1. Cor. 5. Q. what is the office of this Eldership?

Rom. 12. 8. A. They should watch vpon the maners o
men, and exercise the discipline.

Q. what authoritie haue they?

A. Authoritie to bind and loose on earth.

Q. May they do this at their own pleasur

A. No, for their authority is bound to ye word

Q. wherin thē serueth the ciuil magistrat

A. Hee should cause all things to be done ac
cording to Gods word, & defēd ye disciplin

Q. Doth the care of the Religion apper
taine to him?

A. No doubt, seeing he is raised chiefly fo
that cause.

Q. May the Magistrate vse the Office o
the Ministers? (office

A. No, but he chargeth thē to vse their own

Q. what may ye eldership do to ye magistra

A. Admit him to the sacraments, or exclude
according to the word of God.

Q. May the Minister vse the office of th
Magistrate?

A. No

A. No: for they ſhould not be intangled with worldly affaires. 2. *Tim.* 2. 4

Two Iuriſdictions in the Church.

Q. Howe many Iuriſdictions are then in the Church?

A. Two: one ſpirituall, and another ciuill.

Q. How do they agree in the Church?

A. As the mouth and hand of God.

Q. To what end were they eſtabliſhed in the Church?

A. For ỹ planting & preſeruation of the ſame.

Q. How farre ſhould we obey theſe Iuriſdictions?

A So farre as their commandement agréeth with the word.

Q. what ſhould we do when they are both againſt the Church? (of God.

A. Wee ſhould remaine with the Church

Q. But they will ſay, the Church muſt needes be with them?

A. We ſhould trie their saying by the tokens of the true Church.

Q. what are theſe tokens or markes?

A. The Word, the Sacraments, and Diſcipline rightly vſed.

Q. What if no order of Diſcipline be among them.

A. Thē we ſhould remaine with the Word

and sacraments.

Q. But what if both the Word and Sacraments be corrupted?

A Then we should not ioyne our selues with that companie.

Q. But what if they receiue the name of the true Church?

2. Cor 12. 14. A. So did Satan cloath himselfe with the Angell of light, for the further blinding of the world.

Q. But what shall men doe, when they knowe not another Church?

A. Let thẽ content thẽselues with true faith in Christ.

Q. but thẽ they are diuided frõ the church?

A. Not from the true Church, and bodie of Christ.

Q. How can that be proued?

A. Thus: all that are vnited with Christ, are ioyned with the Church.

Q. Which of these two vnions is first, and cause of the other?

A. Our mysticall and spirituall vnion with Iesus Christ. For we are ioyned with all the Saintes of God, because we are ioyned first with God in Christ.

Q. What comfort then is our societie with the Church to vs?

A. A ſinguler comfort, chiefly when wée are perſecuted by the baſtard Church, & Tyrants of the world.

Q. What is the comfort to vs?

A. This, that they cannot ſeparate vs from Chriſt and his members, albeit they ſeparate vs from their wicked ſociety. *Rom.* 3.5

9. The 9. part is, of the firſt cauſe and progreſſe of our ſaluation, and ende of all fleſh.

OVt of what fountaine doth this our ſtability flowe?

A. Out of Gods eternal and conſtant election in Chriſt. *Epbe.* 1.4.

Q. by what way cõmeth this election to vs

A. By his effectuall calling in due time. *Rom.* 8.30

Q. what worketh this effectuall calling in vs?

A. The obedience of faith.

Q. What thing doth faith worke?

A. Our perpetuall and inſeparable vnion with Chriſt.

Q. What worketh this vnion with Chriſt?

A. A mutuall communion with him and his graces.

Q. What worketh this communion?

A. Remiſſion of ſinnes, and imputation of Juſtice.

Q. what worketh remiſsion of ſins & imputa- *Ro.* 4.6.7.8

putation of iustice.

Rom. 5. 8. A. Peace of conscience and continual sanctification.

Q. What worketh sanctification?

Rom. 12. 5. A. The hatred of sinne, and loue of godlines.

Q. What worketh the hatred of sinne?

A. A continuall battell against sinne.

Q. What worketh this battell?

A. Continuall desire to profit in godlines.

Q. What worketh this desire?

A. An earnest studie in the word of God.

Q. What worketh this earnest studie?

A. A further knowledge of our owne weaknes, and Gods goodnes.

Q. what worketh this knowledge in vs?

A. An earnest calling vpon God for help.

Q. What worketh this earnest calling?

A. Victorie against Satan and sinne.

Q. what worketh this victorie?

A. A liuely experience of Gods fauour.

Q. what worketh this liuely experience?

A. Boldnes to fight, and sure hope of further victorie.

Q. What worketh this sure hope?

A. An vnspeakeable ioy of heart in trouble.

Q. what worketh this ioy of heart?

A. Patience to the end of the battell.

Q. what worketh patience in vs?

A. Stout-

A. Stoutneſſe of heart to the finall triumph.

Q. what worketh this ſtoutnes of heart?

A. A plaine defiance againſt Satan and ſin

Q. what is this defiance?

A. The beginning of the eternall life in vs.

Q. What is this beginning to vs?

A. A ſure ſeale of our election, and glorification.

The certaintie of adoption.

Q. May not this ſeale bee aboliſhed through ſinne?

A. No: for theſe giftes are without repentance. *Ro.* 11, 29.

Q. But many fall ſhamefully from God.

A. The ſpirit of adoption raiſeth all the choſen againe.

Q. But many are neuer raiſed againe?

A. Theſe were neuer the choſen of God.

Q. Yet both they & the church beleeued otherwiſe?

A. They deceiued themſelues, but the church iudgeth charitably.

Q. Then faith is not certaine?

A. True faith is euer certain to ỹ beleeuers.

Q. what certaintie hath euerie one of his faith?

A. The teſtimonie of the ſpirit of adoption, with the fruits. *Rom.* 8 : 2

Q. But many glory in this testimonie in vaine?

A. Yet this testimony is most sure & certaine.

Q. why then are so many deceiued by this way?

A. Because they glory in a Faith without fruits.

Q. How may we eschew this daunger?

A. By the right triall of our adoption.

The triall of our adoption.

Q. where should we begin our triall?

A. At the fruites of faith and repentance. Because they are best knowne to our selues and others.

Q. What if we begin at election?

A. Then we shall wander in darknes.

Q. But Gods election is most cleare and certaine?

A. It is cleare and certaine in it selfe: but it is not alwaies certaine to vs in spectall.

Q. when is it certaine to euerie one of vs?

A. When it may bee felt and knowne by the fruites.

Q. But this exact trial hath brought some to desperation?

A. Yet Gods elect are alwaies sustained, and finally comforted.

Q. Yet this triall is troublesome to mens consciences? A. But

A. But at length it bringeth great peace of conſcience. 1. Cor. 2. 4

Q. When and how is that?

A. When after ỹ feeling of Gods iudgemẽts we taſte of his mercy againe more aboundantly.

Q. Why are Gods elect ſo oft thus troubled in minde?

A Becauſe that they may the better feele and know the mercy of God.

Q. Why doe wordly men eſteeme ſo little the mercy of God?

A. Becauſe they taſte not throughly of his iuſtice.

Q. What thing then is trouble with the comfort of the Spirit?

A. A ſeale of Gods loue, and a preparation to life eternall.

Q. What is proſperitie without the taſte of the Spirit?

A. A token of Gods wrath, and a way to perdition.

Q. But ſome are troubled in mindewithout any reliefe?

A. Such men begin their hell with Cain.

Of the laſt and eternall eſtate of mankinde.

Q. what thẽ ſhalbe the final end of al fleſh?

A. Either life, or death eternall, without any change.

Q. with whom & where shall the faithful (be?

Matth.25 A. With God in heauen, full of all ioy and felicity.

Q with whom & where shall the wicked (be?

Nvt.2541 A. With Satan in hell, oppressed with infinit miseries.

Q. Are these two ends certaine and sure?

A. Yes no doubt: seeing the meanes are certaine and sure.

Q. which are these sure meanes?

A. Faith and infidelity, with their fruits.

Q. what maketh these meanes sure?

A. Gods most iust and constant will reuealed in his word.

Q. whē ordained he these means and ends?

A. Before all beginnings in his secret counsell.

Q To what end did he this?

Ro.9.9.18 A. That his mercie and iustice might shine perfect in mankind.

Q How was this brought to passe?

A Through the creation of man in vprightnesse, and his fall from that estate.

Q what followeth vpon this fall of man?

Ro.11.32. A. All men once were concluded vnder sinne and most iust condemnation. (Iustice?

Q. What serued this, for his mercie and

A. Hereby

A. Hereby occasion was offered both of mercie and iustice.

Q. To whom was mercy promised & giuē

A. Onely to his chosen Children in Christ, which are called the vessels of mercie. *Rom. 9.*

Q. How doth he shew mercie to them?

A. He giueth them the means whereby they come assuredly to life eternall. *Rom. 9. 23.*

Q. Vpon whom doth he shew iustice?

A. Upō all ỹ rest of *Adams* posterity, which are called the Children of wrath.

Q. when doth he this?

A. When he suffereth them patiently to walk according to their owne corrupt nature.

Q. what followeth vpon that walking?

A. Eternall perdition infallibly, according to Gods eternall decrée.

Q. Doth God compell them to walk that (way?

A. No: but they willingly doe imbrace it against his word.

Q. How can men willingly imbrace the way of perdition?

A. Because they are blinded and corrupted by Satan and their owne lusts.

Q. May they embrace the way of life?

A. No: they refuse it necessarily, and yet frely without any compulsion.

Q. From whence commeth this necessitie

A. From the bondage of sinne, wherin they were all cast by the fall of Adam.

Q. Is all Adams posteritie equally in the same bondage?

A. Yes no doubt: but yet the chosen are redemed through Christ, and the others iustly left in their naturall estate.

Q. What things shal be seene perpetuall in the vessels of wrath?

A. The glorie of Gods eternall and feareful Iustice.

Q. what shalbe seen in the vessels of mercy?

A. The perpetuall praise of his mercy & goodnesse, through Iesus Christ our Lord. To whom with the Father and the holy Spirit be all honor and glorie eternally. So be it.

A short and generall Confession of the Christian faith and religion, according to Gods word and Acts of our Parliament: subscribed by the Kings Maiestie and his houshold, with sundrie others, to the glorie of God, and good example of all men. At Edenburgh, the 20. of June, 1580. and in the 14. yeare of his raigne.

WEe all, and eurie one of vs vnder writen, protest, that after long & due examination of our own consciences, in matters of true & false religion, are nowe thrughly resolued

reuealed in the truth by the word & spirit of God. And therefore we beleeue with our harts, confesse with our mouthes, & subscribe with our hands, & constantly affirme before God & the whole world, that this is only the true christian faith, and religiõ, pleasing God, and bringing saluation to man, which is nowe by the mercy of God reuealed to ỳ world, by ỳ preaching of the blessed gospel, & is receiued, beleeued, and defended by many & sundry notable churches, & realmes, but chiefly by the church of Scotland, the kings Mr. & three estates of this realme, as Gods eternall truth and only ground of our saluation, as more particularly is expressed in the confession of our faith, established & publikely confirmed by sundry actes of Parliamẽts, & now of a long time hath bin openly professed by the Kings M and whole bodie of the realme, both in City & Countrie.

To the which confession & forme of religion, we willingly agree in our cõsciences in all points, as to Gods vndoubted truth and veritie, grounded only vpon his written word. And therefore we abhorre and detest al contrary religion & doctrine: but chiefly all kind of Papistrie in generall, and particular, euen as they are now damned and cõfuted by the word of God, and Church of Scotland.

But

But in speciall we detest & refuse the vsurped authority of the Romane Antichrist ouer the scriptures of God, ouer ye Church, the ciuill Magistrates, and consciences of men: all his tyrannous lawes, made vpon indifferent thinges against our Christian liberty, his erronious doctrine against the sufficiency of the written word, the perfection of the law, the office of Christ, & his blessed gospel, his corrupted doctrine concerning Original sin, our naturall inhability, & rebellion to Gods law, his blasphemie against our iustification by faith onely, our imperfect satisfiaction, & obedience to the law, the nature, number, & vse of the holy sacraments. We detest his fine bastard sacraments, with all his Rites, Ceremonies, & false doctrine, added to the ministration of the true Sacraments without the word of God, his cruell iudgements against infants departing without the Sacramēt, his absolute necessity of baptisme, his blasphemous opiniō of trāsubstātiatiō or real presence of Christs body in the sacrament, & receiuing of the same by the wicked, or bodies of men, his dispensations with solemned oathes, periuries, & degrees of mariage forbidden in the word, his crueltie against the innocent diuorced.

We abhorre his Diuellish Masse, his blasphemous

hemous Priesthode, his prophane sacrifice
the sins of the dead & the quicke, his cano-
zation of men and women saintes, calling
ō Angels or Saints departed, worshipping
Imagerie, Reliques, Crosses, dedicating of
burches, altars, oaies, bowes to creatures,
is Purgatory, prayer for ỳ dead, praying or
eaking in a strange language, his processiō
blasphemous Letany, his multitude of Ad-
ocates, or mediators, with his manifold or-
ers, & auricular confession, his desperate and
ncertain repētance, his generall & doubting
ith, his satisfactions of men for their sinnes,
is iustification by works, his Opus opera-
m, workes of supererogation, merits, par-
ons, peregrinations, and stations.

We detest his prophane holy water, bap-
sing of Bels, coniuring of spirites, crossing,
yning, annointing, cōiuring, his hallowing
f Gods good creatures, with ỳ superstitious
pinion ioyned therewith, his worldly Mo-
archie, and wicked Hierarchie, his three so-
emned vowes, with al his shavelings of sun-
rie sortes, his erronious and bloody decrees
ade at Trent, with all the subscribers and
pprowers of that cruell and bloody Band,
oniured against ỳ church of God. And final-
we detest all his vaine Allegories, rites,

signes,

signes, and tradions brought in the Church without, or against the word of God, & doctrine of this reformed Church.

To the which we ioyne our selues willingly in doctrine, faith, religion, discipline, and vse of the holy Sacraments, as liuely members of the same with Christ our head, promising and swearing by the great name of our Lord, that we shall continue in the obedience of the doctrine and discipline of this Church and shall defend ỹ same according to our vocation, and power, all the dayes of our liues vnder the paines contained in the law, and danger both of bodie and soule, in the day of Gods fearefull iudgement.

And seeing that many are stirred vp by Sathan and the Romaine Antichrist, to promise, sweare, subscribe, and for a time to vse the holie Sacraments in the Church, deceitfully against their owne cõsciences, minding hereby first, vnder the externall cloake of Religion, to corrupt and subuert secretly Gods true religion within the Church, and afterward, when time may serue, to become open enemies and persecutors of the same, vnder vaine hope of the Popes dispensation, deuised against the worde of GOD, to his greater confusion, & their double condemnation in the day of the Lord

ord Iesus. Wee therefore willing to take
way all suspition of Hypocrisie, and of such
uable dealing with God & his Church, pro-
st, and call the searcher of all harts for wit-
sse, that our mindes and hearts doe fully a-
ee with this our confession, promise, oath, &
bscription, so that we are not moued for a-
y worldly respect, but are perswaded only in
r conscience, through the knowledge and
ue of Gods true religion imprinted in our
rtes, by the holy spirit, as we shall answere
him in the day when the secrets of all harts
albe disclosed.

And because we perceiue, that the quietnes
stability of our religion & church doth depēd
on the safety & good behaviour of the kings
aiestie, as vppon a comfortable instrumēt
Gods mercie, graunted to this country for
mantaining of his church, and ministra-
n of iustice amōgst vs: we protest & promise
th out harts, that we shall defend his persō
uthority, with our bodies & liues in the de-
ce of Christs gospel, liberty of our cōtry,
ministration of Iustice, & punishment of
iquitie, against all enemies within this
alme, or without, as we desire our God to
a strong & merciful defender to vs in the
e of our death, & comming of our Lord Ie-

sus

sus Christ. To whom with the Father an the holie Spirit, be all honour and glory eter nally. Amen.

The names of all the subscribers containe in the principall copie, written in parchmen and kept in the hands of the Ministers.

The Kings Maiesties charge to all the Commissioners and Ministers within this Realme.

SEeing that wee and our household hau subscribed, & giuen this publike Co fession of our faith, to the good example our subiects: we command and charge a Commissioners & Ministers, to craue th same confession of their Parishioners, to proceed against the refusers, accordin to our lawes, & order of the Church, del uering their names, & lawfull processe the Ministers of our house with all hast diligence, vnder the paine of xl. pounds be takē from their stipends: that we wi the aduice of our Councell, may take o der with such proud contemners of G and our lawes: subscribed with our han At *Holyroode-house*, the xi. day of Marc 1580. The 14. yeare of our raigne.

I Thought good to adde for the better cõfirmation of this Confeſsion, the iudgement of the ancient & godles fathers, concerning the authoritie of the holy Scriptures, vpõ the which only they grounded their faith and religion, and by them only confuted and condemned all contrarie doctrine & religion in their time, as their writings do teſtifie to vs. And next I lay downe the opẽ and ſhameleſſe blaſphemy of the late Papiſts, ſhewed out, and writtẽ in contempt of the holy Scriptures: and praiſe of mens traditions aboue the word of God: the which traditions they reuerence equallie with the Scriptures, as it ſhall appeare by their owne words.

The godly Fathers.

Irenæus lib. 3. cap. 8.

THe Apoſtles haue put in writing the thinges that were to be the foundation and piller of our faith.

Idem. cap. 11. **The piller and ground work of the Church, is the Goſpell, and the Spirit of life.**

Origines, li. 1. cap. 17. in Epist. ad Roman.

Idem, in prim. Hieremiæ. Our iudgments and expositions haue no credit without the testimonie of the Scriptures.

Idem Homil. 5. in Matt. For confirmation of all those words wee speake in our teaching, we should first alleadge the iudgement of the Scriptures, as a confirmation of that thing we declare vnto you.

Cyprianus de baptismo Christi. Out of ỹ Scriptures must come all rule of teaching.

Basilius Epist. 8. The Scripture is a perfect rule and line, and admitteth no addition.

Idem, ibidem. Let vs stand to the iudgement of the Scripture inspired by God, and let the sentence of truth be giuẽ them, whose doctrine is agreeable to the heauenly oracles.

Cyrillus in Iohn. Lib. 12. All things that our Lord did, are not written, but the Apostles wrote the things they iudged to be sufficient for our maners and doctrine.

Basilius de vera fide. It is pride to reiect any thing the Apostles haue written, or to adde any thing to their writings, and bring in things not written.

Theophilus, Epist. 9. cap. vlt. They that offer any thing except the doctrine of the Apostles, they bring in slaunders, heresies, and dissentions.

Am-

Ambrosius. We iustly denie all new things which Christ did not teach, because Christ is the way to the faithfull.

Idem, primo officiorum. Things that we finde not in Scriptures, we may vse as we please.

Hieronymus, Psal. 86. Take hæd what they say that were, and not that are now: for whatsoeuer things is spoken without the doctrine of the Apostles, let it be put away, and haue no authoritie.

Idem in Aggæum. The Word is Gods sword, wherwith all things are cut off: that which is without the testimony and authority of the Scriptures, men of their owne head do inuent and faine, as traditions of the Apostles. (49.

Chrysostomus, opere imperfecto, Hom. 49. In no way cã the true Church of Christ be knowne, but by the Scriptures only.

Idem, in Sancto & adorando Spiritu. If any thing bee obtruded without the Gospel, vnder the title of the Spirite, let vs not beleeue it.

Idem, opere imperfecto. Hom. 47. We should in no case giue credit to the Church, except they speak and do the things that are consonant to the scriptures.

Augustinus de vanitate Ecclesiæ.cap.2. The scripture doth shew Christ in ỳ church.

Idem in Iohan.tract.86. When the Lord hath not reuealed these things, which of vs can say These, or these things are: and if any man will affirme this or that to be, how doth he proue it?

Idem de Pastoribus, chap. 14. I enquire at the voice of the Pastor, to reade me it out of the Prophet, reade it out of the Psalme, recite it out of the Law, receite it out of the Gospell, recite it out of the Apostle. (riliani.

Ibidem, lib.2.cap.85.contra literas Pe-

Whether we are Schismatikes, or ye, neither I, nor thou shall be iudge, but let Christ be demaunded, that he may shewe his owne Church. (reticos.

Tertullianus de præscriptione contra hæ-

The Heritikes denie, that Christ and the Apostles reuealed all things to all, but something openly, something secretly.

Athanasius, Orat.2.contra hæreticos, doth testifie, that the Arrians gloried in the reuelations & in ỳ Spirit without the word.

Augustinus de natura & gratia, 76. I am bound to giue consent only to the Canonicall Scriptures without any excuse.

Epiphanius lib.1, Hæresi. 38. affirmeth, that

that Caiani an Heretike said, that they receiued their errours by traditions without the scriptures.

Irenæus lib. 3. cap. 2. The Heretikes when they are rebuked by the scriptures, they turn to the accusation of the Scriptures, as if they were corrupt, or had not authority, and that they are spoken sundry wayes, and that the truth cannot be found by them, if we want the traditions.

1. Leo, Epist. 83. ad Palest. We are armed with the name of the Church, and therewith do fight against the Church.

Cyprianus de simplicitate Prælatorum. The diuell hath found a new deceit, that vnder the title of Christian people, he may deceiue them that are not warie and heedfull.

Augustinus de sermone Domini in monte.

The sheepe should not cast away her skin, because Wolues and Foxes sometimes doe hide themselues vnder it.

Papiſts, acknowledge here your owne words againſt the Scriptures, agreeable to the olde heretikes our fathers.

THis was the doctrine of the Fathers, and faith of the Church for the ſpace of fiue hundred yeares after the Aſcention of Chriſt. The which doctrine & faith, peece by peece decayed, as the Romane Antichriſt did grow to his high eſtimation: where-through the true handling of the Scriptures was altogether neglected, & his traditions placed in their roome, & ſo the Pope with his creatures were placed aboue the Scriptures, to make Scriptures lawfull, or vnlawfull, and to be the only iudge of all interpretations, and their ſentences to be without all errour, & ſo all men bound to it, without any contradictions, as the hiſtories of the church do plainlie declare, but chiefelie the bloud of the Saints of God, ſhead for the defence of this doctrine of the fathers againſt their errors.

Wherfore I deſire the gentle Reader, to mark theſe blaſphemies following, which the ſlaues of this peſtilēt ſeate haue ſpewed out againſt the Scriptures of God, the

Fathers

Fathers iudgement, and the Confession of the Primatiue Church.

The second head, concerning the blasphemies of the Papists, against the word of God.

Cusanus Cardinal, Epist. 2. ad Bohemos.

The Scriptures must follow the Church, and not the Church the Scriptures.

Idem, Ibidem. I say, the precepts of Christs are of no strength, except the Church admit them for such.

Hosius Cardinalis, de expresso verbo Dei. It is vaine labour that is spent vpon the scriptures, we will rather waite for Gods sentence out of heauen.

Idem, Ibidem. What the Church doth teach, that is the expresse word of God: what is taught against the mind and consent of it, is the expresse word of the diuel.

Idem, ibidem. If a man haue the interpretation of ỳ Church of Rome, albeit he see not how it agreeth or disagreeth with the text, this man hath the expresse word of God.

Eckius multis in locis. The Scripture is the blacke Gospel, and the diuinity of Luther.

Hieronymus de potestate Papæ. The Pope

is the whole Church in power.

Veractus. The determination of the Church is called the Goſpell.

Piggius de cœleſti Hierarchia. The Church hath power to giue to ſom ſcriptures a Canonicall authoritie, which they neuer haue of themſelues, nor yet of their authors.

Idem, Ibidem. The ſcriptures are like a noſe of ware which may bee turned in what ſhape and forme thou pleaſe to forme and drawe it.

Idem, Ibidem. The Apoſtles wrote ſome things, not that theſe writings ſhould be ſuperiours to our faith, but rather that our faith ſhould be ſuperiour to them.

NOwe let all men iudge, what ſpirit moued theſe godleſſe wryters to blaſpheme the Scriptures of God ſo ſhamefully. But ſome will ſay, that they were priuate men & not the Pope nor his councell. I anſwere: They were gladly heard, authoriſed, & well rewarded by the Pope & his corrupted Synagogue: & *Iohn Hus*, *Hierome de Praga*, with ſundry of our brethren, cruelly were perſecuted with fire & ſword, for ſpeaking againſt their blaſphemies.

It is true, the late Councell of *Trent* would appeare to iudge more reuerently of the Scriptures, when they hid their venome vnder some faire & generall termes: but which of them was offended whē they heard the Bishop of *Poytiers*, in his exhortation, call the Scriptures, *A void and dumb law, &c.* And likewise, who accused the prophane Priest of *Laterane*, which in all their presence, called the Scriptures, *Dead: Luke, &c.*

Adrianus writing in the defence of that prophane Councell, doth plainely testifie that they in their mindes did throughly agree with these blasphemies, but yet durst not speake so plainly against the Scriptures, least they should haue prouoked the common people against them. And therefore to bleare the eyes of the people for a time, they ioyne the scriptures and their vnwritten traditions together in their decrees. But in the mean time they arme and send out certaine vile slaues and godlesse runnagates, to speake and write against the written word, who do call it, *A dead Letter, obscure, vncertaine, insufficiēt, the occasion of all heresies, written without the commandements of Christ, and vnprofitable*

to

to the people: labouring hereby to bring the conſciences of men from the word of life, to their diuelliſh traditions.

Let all men therfore that loueth the truth of God, flie farre from this deceitful and diuelliſh company, which God in his wrath hath raiſed vp to blind this vnthākfull age, and to trie our faith and patience, vnto the time of our full victorie, through Ieſus Chriſt our Lord. To whom with the Father, & the holy Spirit, be all honor, praiſe & Maieſtie, for euer & euer. So be it.

FINIS.